DOCUMENT RESUME

ED 322 738 FL 018 746

AUTHOR White, Caroline A.
TITLE Hispanic Encounters for Cross-Cultural and Linguistic Development.
PUB DATE 90
NOTE 279p.
PUB TYPE Guides - General (050)

EDRS PRICE MF01/PC12 Plus Postage.
DESCRIPTORS *Cross Cultural Training; *Cultural Awareness; Experiential Learning; *Hispanic American Culture; *Hispanic Americans; Independent Study; *Intercultural Communication; Learning Activities; Second Language Instruction; *Spanish

ABSTRACT

This guide provides information for individuals to use in experiencing Hispanic culture in the United States, using local resources. The guide is designed to aid in developing and carrying out a plan for direct, face-to-face cross-cultural encounters with Hispanics and for developing cross-cultural awareness, self-awareness, and linguistic abilities. The guide is in three parts. The first part concerns theoretical and applied cross-cultural and linguistic concepts and discusses cross-cultural and linguistic terminology, self-awareness, cross-cultural awareness and understanding, language acquisition, cross-cultural training, cultural value orientations, American cultural values, cultural incidents and assimilators, cultural adjustment, and intercultural communication. The second part offers insights on Hispanics in the United States and their various cultures. This section contains Hispanic profiles, Hispanic statistical data, and information about living environment, cultural characteristics and values, and social structures of Hispanics living in the United States. The third part consists of experiential cross-cultural and linguistic guided exercises from which the reader may select to suit his/her own personal experience. The exercises focus on the process of planning, proceeding, experiencing, and assessing. Two bibliographies, one on cross-cultural and linguistic development and the other on Hispanics in the United States, and a list of references are appended. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED322738

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

C. White

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Hispanic Encounters for Cross-Cultural and Linguistic Development

Caroline A. White

Department of Spanish

The College of Saint Catherine

1990

FL 018746

BEST COPY AVAILABLE

TABLE OF CONTENTS

To the User 3
Introduction 5

PART I: CROSS-CULTURAL AND LINGUISTIC DEVELOPMENT

Chapter 1 Cross-cultural and linguistic terminology 7
Chapter 2 Self-awareness 17
Chapter 3 Cross-cultural awareness and understanding 21
Chapter 4 Language acquisition 28
Chapter 5 Cross-cultural training 44
Chapter 6 Cultural value orientations 46
Chapter 7 American cultural values 51
Chapter 8 Cultural incidents and cultural assimilators 60
Chapter 9 Cultural adjustment 66
Chapter 10 Intercultural communication 77

PART II: HISPANICS IN THE UNITED STATES

Chapter 1 Introduction to Hispanics in the United States 87
Chapter 2 Hispanic profiles 91
Chapter 3 Hispanic statistical analysis 111
Chapter 4 Hispanic living environment in the United States 127
Chapter 5 Hispanic cultural characteristics and values 137
Chapter 6 Hispanic social structures in the United States 158

PART III: CROSS-CULTURAL AND LINGUISTIC GUIDED EXERCISES

Chapter 1 Planning 183
Chapter 2 Proceeding 194
Chapter 3 Experiencing 228
Chapter 4 Assessing 252

BIBLIOGRAPHY
Part I: Cross-cultural and Linguistic Development 261
Part II: Hispanics in the United States 266

INDEX OF REFERENCES CITED 273

TO YOU THE USER

The purpose of this guide is to provide information to you, the user, to carry out your personal journey of experiencing Hispanic culture in the United States. You need not travel abroad to discover Hispanic culture. This guide helps you plan how to tap Hispanic resources near you.

This three-part guide provides you with:
.theoretical and applied cross-cultural and linguistic concepts,
.a general understanding of Hispanics and their cultures in the United States, and
.experiential cross-cultural and linguistic guided exercises.
This guide helps you to develop and carry out a plan for cross-cultural encounters with Hispanics in communities near you. Through direct, face-to-face interaction with Hispanics you will develop your cross-cultural awareness, self awareness, and linguistic abilities.

As you search out Hispanic resources near you, you are likely to find many persons of Hispanic origin. You select ones to serve as guides in your quest to better understand Hispanics and to communicate with them in Spanish. This guide offers you cross-cultural orientation and training. It also offers you linguistic understandings. Thus you can more effectively plan for your independent cross-cultural and linguistic experiences near where you are now living. For those going abroad for work, study or travel many excellent programs providing predeparture orientation and incountry training are already available. This guide provides you with similar preparation for your independent experiences by tapping these cross-cultural resources for your successful experience. It draws upon the expertise of such programs as Peace Corps, Experiment in International Living, and AFS Intercultural Programs.

This guide prepares you for cross-cultural experiential learning. It prepares you for cross-cultural development and adjustment to a new environment. It prepares you to understand yourself better in new environments. It prepares you to develop a plan for building your linguistic skills.

Because you are a unique person, you are the one who can more adequately plan your cross-cultural journey according to your needs and interests. You are the one who can decide upon your self development as you continue to experience the world around you. You are unique in your personal background and experiences. You are unique in your cultural heritage. You are unique in the future directions you set up. Through your personal cross-cultural plan you will also gain greater self-awareness of yourself and your culture as you gain greater cultural awareness and understanding. As you learn to communicate more clearly with Hispanics in Spanish and as you learn how to plan, proceed, experience, and assess what is happening to you, you will experience a spiraling upward effect in your cross-cultural skills, in your linguistic skills and in your intercultural communication abilities. Each of your experiences builds upon the previous one. Each assists you to climb and to proceed that much more rapidly with your own personal development.

As you proceed with your cross-cultural journey select from this guide topics and exercises appropriate for you. You have already

travelled a unique road. Also unique is the road you will be traveling. This guide will ease your cross-cultural journey around road blocks and detours which you might encounter. As you proceed and gain greater cross-cultural sensitivity and understanding you will more readily decide how to assess your experiences and plan for the spiraling effect in your experiences. Only by traveling the road can you plan for the next event.

The three parts of this guide interweave to create a whole. Decide the sequence you prefer to follow. You may become familiar with all three parts and then select what is appropriate for you at the beginning of your journey. You may skip around selecting parts according to your needs and interests at the time. Later you can come back to select other activities and ideas of benefit for you along your way.

PART I provides you with cross-cultural and linguistic concepts according to various theories and applications.

PART II provides you with important insights on Hispanics in the United States and their cultures. Many of these insights come from my personal experiences. Your Hispanic encounters will be unique from mine in time and space, yet their common heritage serves as a base linking these unique experiences. Rather than provide answers for your Hispanic cultural experiences this part helps you discover the "answers" within the context and situation which you are experiencing.

PART III provides you with experiential cross-cultural and linguistic guided exercises from which you select for your personal experiences. These exercises deal with Planning, Proceeding, Experiencing and Assessing.

The United States, despite a myriad of immigrant cultures and languages, remains for the most part a monolithic culture with little influence from pluralistic cultures which operate only in their unique limited communities and rarely impinge on the broader, dominant society. They exist just in certain areas isolated from the mainstream. As we realize the value of understanding other cultures we can plan experiences to enable us to better understand the various cultures near us. Often the resources we are looking for are nearby.

This guide is a means for you, the user, to reach out to understand the Hispanic segment of our pluralistic United States society. By reaching out to one new culture you will acquire the skills for reaching out to other cultures as well. By discovering how to develop your cross-cultural and linguistic skills you will prepare yourself to better understand persons from other cultures both in the United States and abroad. You will become more open to the world around you.

As you experience through this guide I plan to accompany you on your personal cross-cultural journey. Perhaps some day you may share your experiences of your journey with me or with another. I wish you a journey filled with exciting, refreshing, and awakening experiences for you.

INTRODUCTION

As your companion on this journey, I wish to introduce myself to you so that we can become better acquainted. I grew up on a small farm located midway between Salem and Portland, Oregon in the Willamette Valley where I experienced many different cultures. Three of my grandparents came from Poland; the fourth was of Polish descent. Our life-long neighbors of forty years on the farm adjacent to ours had come from Germany.

During my high school years in the 1950s, Mexicans and Mexican Americans from the Southwest of the United States began arriving in the early spring to help with agricultural field work planting, weeding, and harvesting. Many decided to remain in Oregon rather than migrate south in winter. They settled out and started their own farms. They continued their customs and traditions and most importantly their Spanish language. They celebrate special events such as the "quinceanera" when a young girl reaches her fifteenth birthday. They attend mass in Spanish. Grocery stores now stock the foods which they introduced to the community such as beans, tortillas, tacos, and chiles. The second generation of Hispanic children have married into the community and formed closer ties with the older farm settlers yet Hispanic culture and Spanish continue to be important to many.

I wanted to learn more about this new group in the community, their culture and language. At the time the high schools in this farming community did not offer any foreign language. Because of World War II many immigrants and first generation preferred being "American". School systems reflected this attitude as well. It wasn't until college that I had the opportunity for formal study of Spanish. After graduation I planned to teach migrant Spanish-speaking children. My future direction changed when I received an invitation to join the Peace Corps, in its second year. I accepted the invitation.

The Peace Corps began in 1961 under President John F. Kennedy. In his famous speech he gave direction and inspiration to many Peace Corps Volunteers, "Ask not what your country can do for you, ask what you can do for your country." I must admit that I held high ideals as well as selfish reasons to join the Peace Corps. I wanted to explore the world and to meet persons in another country. I was among the first group of Peace Corps Volunteers to Ecuador in 1962. I went to live in a small town called San Gabriel in the northern province of Carchi, Ecuador. Ecuador was one of the poorest as well as one of the smallest Latin American nations. Located on the Pacific Coast of South America, it includes tropical coastal lands, high mountains, and the Orient jungle region. I went to a small farming community high in the Andes mountains similar to the type of community where I had grown up in Oregon. Even the climate was similar but I found many cultural differences in customs, language and patterns of living.

During my two-year stay I found opportunities to travel extensively by land throughout the southern portion of South America, within Ecuador, and in nearby Colombia. During my last month in Ecuador in 1964 my sister, who had just graduated from high school, came down to live with me for a month. Afterward we began our trek

back to Oregon, traveling by land through Central America, Mexico and California. After my two year experience abroad, my sister and I arrived back in Salem, Oregon at the Greyhound bus depot where our parents came to pick us up. By then Ecuador seemed much more familiar to me than the United States and my family.

Because of my continued interest in the Hispanic world I decided to go on to graduate studies. In Fall, 1964 I began in Spanish at the University of Wisconsin-Madison. At the same time I taught as a graduate assistant in the Spanish Department. For over twenty years I have taught Spanish. I have helped students going abroad and I have welcomed them back, at times sooner than expected, sharing their experiences with them. I have led student groups to Spain for Holy Week activities and for January interim classes.

Since my first experiences with Hispanics in Oregon in the 1950s, I have experienced many more warm and meaningful contacts with Hispanics. One summer I lived with a Puerto Rican family in Connecticut and explored the health care program for Hispanics there. I have met various persons during my travels along the West Coast. I have returned many times to the farming community in Oregon and have noted many the changes in the Hispanic communities. I have become familiar with Hispanics in Minnesota, especially on West Side of St. Paul where many have continued with their rich Hispanic heritage and ties.

These are but a few of my personal experiences with Hispanic culture. In addition I have used formal classroom settings in American universities and in universities abroad to understand Hispanic language, literature, culture and civilizations. From my formal studies and personal experiences I have gained many theoretical and practical ideas some of which appear in this guide. I invite you to begin your own Hispanic cross-cultural journey selecting the path and the resources you desire.

CHAPTER 1 CROSS-CULTURAL AND LINGUISTIC TERMINOLOGY

As you begin to enter another culture different from your own you will find it helpful to have a better grasp of terminology related to cultures. Although you may already use these words you may find their meaning rather abstract. This section will give more complete definitions as well as examples so that you may apply these concepts to your own cross-cultural and linguistic development.

Culture

What is culture? We use this term in different ways. We speak of other cultures but we also refer to some persons as cultured. Because we use culture in different ways we grope for a comprehensive explanation of what culture is.

The more limited meaning of culture refers to a well-educated, well-mannered person who has a lively interest in the fine arts of music, theater, painting, and literature. Some refer to this fine arts area as high culture or Culture with a capital letter "C". In the anthropological sense Culture with the capital "C" is but one of the aspects of culture.

The broader, anthropological definition of culture refers to the patterns of behavior of a group of people in meeting their basic physical and psychological needs. Behavior and needs of a specific group of people are of prime importance in understanding this concept of culture. The culture of a group enables members of the group to function more effectively within their society since they are aware of expected, appropriate behavioral patterns for meeting their specific needs.

Much of our behavior, as high as 90%, falls into consistent routine, accepted patterns. It enables us to tune out that which is habit as we proceed to deal with less habitual concerns. When we can ignore certain aspects in daily living we are able to pay attention to just those matters which do not fit into the accepted cultural patterns. Our culture helps us in daily living. It reduces stress by not overloading the decisions we need to make to determine what we need to do. We feel comfortable and sure of ourselves in our own environments since we know what to expect and what is expected of us.

When we are in a new environment whether of another culture or of a new group our regular behavioral patterns no longer fit. We become much more involved in the process of determining what is appropriate at the time. We do not feel as comfortable in such an environment and must make many more decisions often without complete understanding and information about what is best. We learn by a process of trial and error what seems to be acceptable behavior for the circumstances and then we try to apply these new patterns of behavior to similar situations in the future.

Several definitions of culture help to clarify further what culture is. Brewster (1976) describes culture as a shared, cognitive orientation in which language is the key for sharing. The principle means we use for sharing knowledge in a culture is our language. If we expect to understand another culture we must understand the means by which people in the culture share their knowledge. We must

understand their language. The key to another culture is in this sharing of knowledge in a meaningful manner which orients us to the cultural environment. We need the language of the culture in order to be able to function in the new cultural environment.

Kohls (1979) defines culture as an integrated system of learned behavior patterns characteristic of members of any given society. It includes everything that a group of people thinks, says, does, and makes. For Kohls a person's self concept, behavior, ideals, values, and morals form part of their culture Culture is the total way of life of a people. We learn behavior patterns from the members of a society and integrate this behavior into our daily living. Because this definition is all inclusive it recognizes that we are much more culturally oriented than we may at first believe. We are a product of our cultural environment. Although we may at times make decisions independent from our culture the majority of our behavior depends upon our culture.

Casse's (1981) definition addresses how a culture is brought about, what takes place to produce a culture. He states that culture emerges as the product of the interaction between people having different values, beliefs and assumptions regarding self, others, nature, and spiritual matters. People create culture. Culture is a product produced by interaction among the people of that culture. Much like any product once created others are free to use the product. From this concept of culture as a product you will begin to realize that the bringing together of persons of different cultures will begin to create a new culture, a new product.

A cross-cultural experience does produce a new entity in so far as there is an overlapping of different perspectives. When we view our own culture in relation to another the new cultural patterns may create a microculture. The microculture is the set of unique patterns emerging from the interaction between the two distinct cultures of the persons interacting. But when we interact in an environment in which one culture is dominant we will need to adapt more. Those in the dominant culture have no need to change their behavior to fit the environment but those who interact with the dominant culture must adjust to fit acceptable behavioral norms. When our behavior is different from those around us they may accept or reject it yet not be directly influenced by our strange ways. We have little impact on a dominant cultural environment.

Although cultures are different, commonalities do exist between cultures. If none did we would be unable to communicate at all with each other. Through the common ground we share with other cultures we are able to come to an understanding of our differences as well. Carl Jung identified universal characteristics of all humans which he called archetypes. These universal archetypes are embedded in our psyches and make us alike. They reach back to our origin as a human species and form our collective unconscious. We humans share common emotions such as love, hate, fear, and anger. We have common needs such as food, shelter and belonging. These common emotions and needs govern much of our behavior at an unconscious level. We are unable to give conscious reasons for our choices. We have made our choices based upon our collective unconscious and our society. This is deep culture, beyond our awareness yet directing us. Our cultural patterns

as well as the collective archetypes are deeply embedded below our conscious awareness and influence our behavior. Our selection depends upon our internal perception. We create our world.

Each of us responds to our own cultural milieu which varies for each person within a cultural framework. Our human sharing of common emotions and needs enables us to understand others. How we meet these needs is what differs between cultures. Our beliefs, values and assumptions about the world govern our behavior in meeting our needs. These form part of our culture. Beliefs relate to the characteristics we attribute to a specific thing; values evaluate the aspects. Because of our beliefs and values we make assumptions. Thus culture is relative to each society. One society arrives at certain cultural patterns in response to their environment. Another arrives at different patterns.

Here is a list of further generalizations to help us to better understand culture.

.Culture is characteristic of all humans.
.Culture is a means for survival of a specific group.
.Culture is complex and interrelated.
.Different societies arrive at different solutions to human needs.
.Different solutions result from differences in physical and psychological environments.
.Economic, political, religious, educational, and social organizations enable a society to maintain its culture.

All of us humans by necessity form an integral part of a cultural environment. We cannot be completely independent of our culture yet we at times may respond in ways contrary to our culture. Within any cultural pattern deviations from the pattern are prevalent and depending upon the society may or may not be acceptable. Culture is dynamic and is in constant change. We must learn to recognize culture since the cultural environments which we will enter will have changed by the time we interact and therefore any source about the culture while helpful will not be completely accurate for the new cultural situation in which we will find ourselves in the future.

Enculturation

The acquisition of our own cultures takes place over a period of years in which we live and learn how to function in our society. This process of being trained in the behavior and values of our society is called enculturation. Because this cultural acquisition is an indirect, slow, imperceptible process extended over the years, we come to accept our behavior as innate and natural rather than as learned behavior. We believe it is the way that everyone should behave. We believe that what we do is "right". Those who behave as we do are the "ingroup". We reject deviations from our own cultural norms whether from deviants within the "ingroup" or from outsiders from other cultures, the "outgroups". We have a sense of superiority. We desire to teach others our ways of behaving. Ingroup members feel in harmony with others in the ingroup. This feeling of harmony with our "ingroup" has a biological as well as a pyschological basis. Byers (1975) pointed out a biological reason based upon the differences of rhythmic patterns. These biological rhythms when similar create a

feeling of being "right" because they are in harmony but when they are not similar a feeling of dissonance results because the rhythmic pattern is different from our own.

Ethnocentrism

Ethnocentrism holds that our ethnic group is the center. Our sense of harmony and oneness depends upon our feeling of ethnocentrism. Seelye (1974) described the ingroup as loyal to each other and hostile toward the outgroup. Those of the ingroup accept their values and standards as universals and believe that all humans should respond in this manner. Our ethnocentric view is neither good nor bad. For our cultural environment we must accept our culture. Ethnocentrism can be damaging when it leads us to fear or hate those not in our group. Getting to know another culture does not necessarily change our ethnocentric view nor allow us to understand another culture. Each of us must grow beyond our limited ethnic center through our willingness to be more open.

Xenophobia

Fear and hatred of strangers and foreigners is called xenophobia. It is a typical response when we hold an ethnocentric view since with such a view we believe our society is superior and is the right way to behave. When people respond contrary to our beliefs and values we feel "out of synch". When we come together with different groups, feelings of dissonance surface. Each of us tends to withdraw into our own cultural center. We believe our way of behaving is better than the other ways because of our sense of comfort based upon being able to operate appropriately in our own cultural environments.

An example related to your own family and friends may help you experience the feeling of discomfort when others respond differently than you anticipate or desire. If you think of problems which have arisen in your family or between friends you may be aware of times when values have clashed. Neither person was "right" and neither was "wrong" but each definitely held differing points of view. If you can now recall what helped to resolve the conflict you may already be on the way to understanding how to be more open to other cultures. You may have negotiated a solution acceptable to both of you depending upon how involved you were in the situation. You may have adapted to the person and accepted what at first caused you conflict. You may also have decided to accept what that person did which caused the conflict yet you yourself continued with your own way of behaving for that situation. How we resolve differences has alot to do with how we respond to other cultures. We may learn to resolve differences by managing to live with them or by negotiating change. When we are in an entirely new cultural environment it is very unlikely that we will be able to change the entire environment. To successfully function in the new environment we must learn how to manage differences.

Think of your personal situation and how you managed to resolve the differences. If you did not resolve the difference what happened? How comfortable are you with different points of view? How comfortable are you with different life styles? The more rigid we are

the less likely we will accept others. The more flexible we are the more likely we will adapt to new environments. Studies have shown that our flexibility depends alot upon the flexibility of our parents. As we recognize our fears and as we deal with these we can take steps toward greater openness and awareness.

Surface Culture and Deep Culture

Culture is evident on two levels. Surface culture is overt and easily recognizable. We observe how people behave and can copy their behavioral patterns. We learn the appropriate way to greet others, to eat and even to walk. Deep culture is not visible but lies below the surface in our unconscious. Deep culture directs our actions and reactions. It is by far the more important element in understanding another culture but because the persons in the other culture are not able to express what is governing their decisions it is far more difficult to begin to decifer in another culture. Deep culture refers to values and assumptions which underlie the decisions we make. Some examples will point out deep culture. When we decide to choose a sexual partner what do we look for and what do we expect? In our work environment how do we view our role and the roles of others?

King and Huff's (1985) explanation of deep culture helps us to understand its tremendous hidden influence on each of us. They view deep culture as the largely intangible and implicit patterns of behavior that govern the lives of different societies and groups of people. The group views the world, expresses emotions, holds certain attitudes, and sanctions certain behavior. Every member of the group assimilates these deep cultural patterns through the process of enculturation, the result of an unconscious process of imitation. Deep culture is so powerful and yet so hidden that neither the person behaving nor the person observing is aware of the real meaning behind the behavior. In the acculturation process Grove and Torbiorn (1985) refer to a person's frame of reference. We will need much more time to understand the frame of reference in another culture. We will make far more errors in trying to arrive at an understanding of these deep cultural values than in developing correct patterns of behavior related to surface culture. Before we can feel comfortable in the new cultural environment, before we can be truly acculturated, we must bridge the gap in understanding deep culture in the new society.

Five Areas of Deep Culture

King and Huff (1985) identify five areas in which deep culture influences our lives. These five areas are our perceptions, our assumptions, our communication patterns, our ethnocentric view, our stereotyping and generalizing. Such pervasive influence in our lives reminds me of the expression that "still water runs deep." What is so unobtrusive on the surface has the greatest depth and meaning in our lives. Because of this cultural depth we can appreciate that the process of acculturation takes time and effort. We must make a commitment to the acculturation process if we expect to understand another culture.

CHAPTER 1 CROSS-CULTURAL AND LINGUISTIC TERMINOLOGY

Dominant Culture and Subcultures

Because of our enculturation process and ethnocentric feelings, most of us are centered in one language and one dominant culture. We may acquire or learn another language. We may become familiar with another culture and to a greater or lesser extent feel comfortable functioning in that environment. But for the most part we stay predominantly within our own culture. Few people are truly bilingual and bicultural in which they are equally at ease in two distinct cultural environments. Those who are bilingual and bicultural often grew up in such an environment. Such a bicultural person is able to shift cultural perspectives. They also know language appropriate for specific situations.

By being aware of the limited number who are able to function equally well in more than one culture, you will be able to appreciate how those belonging to subcultures in our society feel when they interact with the dominant white Anglo culture. Perhaps you have experienced an environment in which you felt uncomfortable. Perhaps the group was even using English but because of the technical nature it appeared "foreign" to you. Computer jargon tends to cause this reaction in the computer illiterates or semi illiterates. Subcultures often feel separate, left out, and different.

Teacher training programs in the United States recognize the need to understand subcultures within our society. They require a human relations component to sensitize those who tend to come from the dominant Anglo middle class value system with other value orientations. In the United States most of our society is organized around this white middle class value system. This neither makes the system good nor bad but merely identifies it as the one in operation and those not operating within that framework may find themselves rejected or feel themselves left out. When we look at the school dropout rate it is evident that those from subcultures do not do as well in our school system as those from the dominant culture.

Cultural Relativity and Absolutes

As we gain a cross-cultural perspective we are able to view culture as relative rather than absolute. We realize that there are different ways, neither right nor wrong but just different, and that these different ways are appropriate for that specific group.

Such cultural relativism may appear to shunt aside morals to accept any behavior as "right" at the time. But such is not the case. Moral absolutes do exist and do hold for all people at all times. The United Nations Charter on Human Rights was drawn up for all people of all nations. Human dignity and the right to life is not culture specific but rather universal pertaining to all humans. But how each culture and person defines dignity and life often become sticky questions whether for the moralist, or for the judges of the Supreme Court in the United States, or for others elsewhere. Moral absolutes cannot be compromised yet the fine lines of interpretation often involve personal as well as cultural interpretations.

CHAPTER 1 CROSS-CULTURAL AND LINGUISTIC TERMINOLOGY

Stages to an Ethnorelative Perspective

Through our direct, personal, intercultural and cross-cultural experiences, we move away from our ethnocentric points of view. They are no longer points but parts of a spectrum, a continuum. Bennett (1986) calls this an ethnorelative perspective, one which accepts the validity of other cultures. He describes six stages in this ethnorelative process. These six are denial, defense, minimization, acceptance, adaptation, and integration. The first three stages of denial, defense, and minimization I view as on the way toward an ethnorelative point of view. They are the dark stages we must pass through before we arrive at the more even plateau in the last three stages of acceptance, adaptation, integration. In the first stages we deny the existence of the other culture. We defend our own culture as we look negatively at the other. We minimize the differences between our two cultures. We have not quite reached a plateau on which we can settle. We may fall back on our own comfortable way of perceiving the world and stay with these three initial stages of denial, defense and minimization. Or we may move ahead and begin to accept the other culture. When we reach the acceptance stage we are on a plateau from which we can more readily move onward to the stages of adapting and integrating the new cultural perspectives and patterns within ourselves.

By thinking of an example from your own life you can better understand stages in the development of an ethnorelative perspective. An ethnorelative perspective is one in which you are more open to other cultures. Think of a time when you refused to accept something happening. Perhaps it was an illness, a death, or some other trauma hard for you to accept. What defense mechanisms did you use? Did you deny the existence of the problem? Did you minimize its importance? Did you ignore the situation, become hostile, run away from it? In the early stages such behavior is appropriate for coping on a temporary basis. It protects us and gives us time to become comfortable enough with such change so that we can begin to accept it.

By recognizing that the early ethnorelative stages of denial, defense and minimization are important to our psychological and physical well-being we can appreciate that at times it may not be to our best interest to reach the plateau where we accept the situation too readily. As long as we can hold onto our own perspective we are able to function well within our own environment. All of us need a sense of security. It is only when we are secure that we can afford to take risks and to deal with major changes. In times of great stress and insecurity we need to accept that we cannot move ahead.

As you grow in cultural awareness you may begin to recognize when greater risk taking is possible and advisable. In your personal life think of the days you just wanted to stay home and rest whereas on other days you were ready for action. You may now realize that many times the most appropriate action at the time is inaction. Once you have a chance to rest, to recuperate, and to renew yourself you are capable of moving ahead much more rapidly.

Stereotypes

CHAPTER 1 CROSS-CULTURAL AND LINGUISTIC TERMINOLOGY

To make sense of our complex world we need to categorize, generalize and group elements. When we reach generalizations we are better able to function and interact in our society. But when we categorize people and things we mask the differences and the uniqueness within the categorization. For example think of the many different types of balls. Perhaps you thought of a tennis ball or a beach ball. You may have even thought of an elegant dance with women wearing long, flowing dresses. Generalizations are important to a society. Brislin (1981) states that generalizations and categorizations enable us to survive in a complex environment. Our grouping of items helps us to organize our world and make it easier to function in it.

Yet we can recognize the dangers of generalizations in limiting our interaction and understanding of people. Because of previous encounters or because others have identified certain characteristics with a group of people, we may stereotype the group. We may associate Mexicans with being dark skinned, short and having black hair. We make such generalizations not only regarding physical characteristics but regarding behavior and beliefs as well. When we meet a Mexican not "fitting" this stereotype we begin the process of viewing others as persons unique from all other persons and yet still belonging to certain groups. At times we attribute stereotypes to others because they belong to a certain group. We fail to view the persons as unique individuals.

Prejudice and Racisim

All of us prejudge others. We hold some opinion of a group based upon first-hand or indirect experiences. Prejudices are based upon generalizations we form of others. Although we may hold positive prejudices toward others we more often view prejudice as negative attitudes and opinions of others. Before we begin to know an individual from a group we attribute negative characteristics to them because of the attitudes and opinions we already hold. Because prejudice involves an emotional reaction toward a group, prejudices are not easily changed. Knowledge about a group and about persons of the group will not change prejudices. Our feelings and attitudes must change as well as our understanding. We must change our ways of perceiving the other persons. Direct, personal experiences with the persons are most likely to help us bring about change in the way we perceive others if we are open at the time. If we are closed we may use the occasion to reaffirm the attitudes we already hold.

Racism is the formation of negative generalizations, prejudices toward a certain race. The degree of prejudice may vary from open hostility to subtle, indirect innuendos. We may hold others at arms length. They are okay as long as we do not need to deal with them personally. We accept the group as long as we do not need to socialize with them. We may fear a group. We may have read or heard about a high crime rate or high rate of drug addiction in any area of the city so we identify crime and drugs with people from that area.

Counteracting racism involves changing a person's attitudes. To change our prejudices we must get to the root of what has developed our prejudice. We cannot counteract prejudice and racism just by

greater interaction with the group. We must come to grips with the underlying reasons why we hold our beliefs. Our real feelings and attitudes may be well hidden in a veneer of propriety. What we say and do may be window dressing and differ greatly from our inner feelings toward a group of people.

There are varying degrees of prejudice from outright demonstrated racist acts to more subtle acts. The groups who take it upon themselves to persecute another group openly are demonstrating outright racism. The Texas Rangers and Texans at times showed outright racism toward Mexicans and Mexican Americans. When we hold the belief that an entire group is inferior we demonstrate symbolic racism. How we respond to the group will directly relate to our beliefs about the group. We may be willing to include a token member of a group in our own group. We may decide to hold a person from another group at arms length. Giving a job to a minority just to be able to say that one hires minorities is tokenism. A willingness to greet another but an unwillingness to include the person in one's social group demonstrates arms length prejudice. An unwillingness to accept different ways of living points out prejudice based upon knowledge, an intolerance toward different ways. Rejection of a group with which we are unfamiliar is also a form of prejudice. Rather than remain open and receptive we close ourselves off and remain isolated. You may have believed that you were free from prejudices but each of us as we consider the various levels will realize that within each of us are feelings and attitudes which are less than favorable without substantial reason.

Discrimination

When our behavior towards others leaves them out, we are discriminating against them. Like prejudice discrimination may be blatent and clearly visible or latent and hidden from view. Subtle, indirect discrimination can be just as demeaning and destructive for a person's self image as more blatent acts. The person who experiences descrimination may even begin to accept the descrimination rather than to question the reality of it.

Those rejected by a group, outgroup members, may have tried to go through a process of acculturation to be accepted by the group. They may even have tried to deny their own self in an attempt to be accepted. Some may cover up the characteristics which caused their rejection by changing their last names, adapting and changing their behavior. But those who look different from the ingroup are more likely to find that they cannot assimilate and continue to be rejected. The ingroup refuses to allow them to become one with them.

Assimilation

When we are raised in one culture we take on the traits of that culture. When we interact with another culture we must learn how to function according to that culture. The process of acculturation may lead to assimilation into the new environment, the new culture. Those assimilated are accepted as equals by the ingroup and share similar perceptions. When a race or an ethnic group can be distinguished and

thereby set apart as with different physical characteristics they may find assimilation into the dominant group blocked to them. Even those who physically may appear similar to the ingroup may feel that their behavior and patterns do not fit. They feel uneasy in their new environment. Perhaps you can recall a group in which you felt like the outsider no matter how hard you tried to gain their acceptance. You faced the dilemma whether to try harder or to decide it was not worth your while to try to gain recognition by the group. Groups suffering rejection based upon socioeconomic discrimination have rioted and turned to violence. The lack of acceptance of others can produce devastating effects as evident in many troubled areas in the world today.

Summary

To understand culture is to come to an understanding of the effect of such terms as culture, enculturation, ethnocentrism, xenophobia, stereotyping, prejudice, racism, discrimination, acculturation and assimilation as operatives in each person in a society. These terms are basic for you in understanding yourself and other cultures. You will also be able to more readily understand your cross-cultural encounters. You as a person moving into another culture will be more affected by these concepts than a person who stays more isolated within their own society. As a consequence of your new personal experiences with other cultures you will come to understand culture in general.

In addition to understanding the general nature of culture and its effect upon you and others, you need to gain greater awareness of who you are and where you are going, This brings us to our next topic of self-awareness.

CHAPTER 2 SELF AWARENESS

Each of us carries certain cultural patterns and personality traits which accompany us wherever we go. When we interact with another of a similar cultural values systems we play complementary roles, each aware of the expected patterns of behavior. Because we are blind to this "cultural baggage", we do not challenge or question it. This so called "cultural baggage is a heavy bag to carry. It is stuffed with our beliefs, values, assumptions, attitudes and patterns for proper behavior. Through a slow, indirect process of enculturation from infancy on we acquire all this baggage from the society in which we live. As we act and react to our environment we learn how to function in it. If we were to peek into our bag it would appear to be empty since we cannot see anything there. These intangibles are not visible yet when we interact with others we discover that they do indeed exist unobtrusively. In new situations we may feel uncomfortable yet we cannot necessarily pinpoint why. We seek out situations in which we feel at ease. We associate with people often similar to ourselves.

Homophyly

When we interact with others we seek out those who share our perspectives and ways. Because of who we are we feel more comfortable with and enjoy persons similar to ourselves. This is the homophyly principle. When we interact with someone different from ourselves, we confront not only the situation and the other person but we confront ourselves, who we are and why.

Cultural Awareness

Because of the indirect influence of culture, we become aware of our own cultural system only when we come in contact with other cultural systems. It is similar to our fingers in that they seem to work for us without our thinking about them, but if we get a sore finger then our whole attention focuses on that finger as if it were the most important part of our whole body, and at the time it certainly is since we wish to make it feel better again. So it is in a cross-cultural situation when things go awry. We seek out what has happened and how to make things feel better again. Trying to figure out what went wrong can be a slow, painstaking process. We must focus on all the details relevant and irrelevant since in the new cultural situation we do not know what is or is not pertinent. We have trouble recognizing how our own culture affects us yet in a new culture we face the formidable task of deciphering the other person's cultural system. According to Hall, Beyond Culture (1976) we must recognize our own culture, learn how to function with it, and transcend its boundaries. Children are more adaptable to other environments since they tend to be less set in their ways. But when they come from a rigid, closed, structured family, these children tend to be rigid as well even later when they become adults. An adult must feel secure and be mature to benefit from cross-cultural experiences. Persons who have unmet needs are less likely to adapt to new environments.

Maslow's Needs Hierarchy

Maslow (1970) in his Needs Hierarchy Model states that we must meet needs lower on the scale before we can progress upward to meet higher needs. We must meet our basic needs of food, shelter, clothing and our needs for safety, belonging and ego-status. We seek acceptance of our actions by others. When our needs are being met, we feel free to take risks in which we will feel uncomfortable and dissonant and at odds with a new environment.

We can assess our readiness to interact with another culture. When our needs are being met we are ready to progress. When we have unmet needs we may decide to wait for a more appropriate time when we will be more capable of adjusting rather than plunge ahead. Hall (1976) describes the cultural learning process as one fraught with inevitable failures. We cannot possibly know everything we need to know to function successfully in the new environment before we enter it. Persons in a new environment spend most of their time managing input, what is happening. They attempt to bring meaning into the situations they are observing or participating in. Their output is reduced as they attempt to cope with their new situations. Stress, tension, frustration all build up when we enter a strange environment.

At first we may be oblivious to cultural differences. We may consider the differences to be exotic, quaint or exciting. When these differences do not infringe on who we are we can separate ourselves from the situations. But when we must become participants and as we encounter difficulties functioning our perception of the new environment and of ourselves changes.

Our reactions may vary. We may feel incompetent, and with reason since we do not know what exactly to do or what to expect. We may feel hostile to the new environment. We may defend our way as superior. We may become completely dependent upon others to know what to do. We may go native as we learn the new ropes holding on to the new ways and letting our own patterns go.

For our own emotional stability we need to hang onto our old ways for a sense of security. With time we must let go of our old ways and become aware of what we don't know in the other system. We must begin to regulate our behavior to match more closely that which we observe in the new environment. We must begin to predict what to expect in different situations and plan for it. We must monitor the effect of our actions to see whether we have indeed made a correct choice. We must reevaluate what we do and what we think we know all along the way. Negative feedback serves to inform us when something is definitely wrong with our behavior. We need to try again. We may become confused because we do not know what is happening. We must begin to form various hypotheses to understand the situation and then test them in a variety of different situations to determine whether and when they are appropriate.

One young American student studying in Seville, Spain discovered that her regular behavior was inappropriate. Wearing sneakers and a jogging suit, one early morning she went out for a run in the large Maria Luisa Park. An older Spanish woman, displeased with the young woman's dress and behavior, hit at the young woman with her cane.

After that experience she closely observed what other women in Spain were doing to match her behavior and dress to theirs.

Self Assessment of Attitudes

Ingram (1979) prepared a self assessment of our attitudes and feelings to enable us to view ourselves in relation to our experiences. He uses concentric circles radiating from the center. The inner circle represents an ethnocentric view. Moving outward to the next circle is cultural relativism. For us to assess how far we may move from an ethnocentric view we must truly be in touch with our feelings, attitudes and beliefs, with our inner voice. The ethnocentric center represents the "comfort zone". The line in which we cross over from this center circle into the next circle is the line of ambivalence. At this point we have mixed feelings which tend to move back and forth from comfortable to uncomfortable. When we move to the second circle we find much which causes us discomfort since we feel dissonant with the environment. We do not feel at ease nor do we necessarily know why we are uneasy. The third circle from the center is the circle of "ignorance." When we enter the third circle of "ignorance" we are aware that we don't know what is appropriate; we know we are completely outside of our own environment. As we build awareness and understanding of another culture we move in and out of these concentric circles of ignorance, dissonance and comfort. Many elements may continue to remain outside of our awareness in the "ignorance" range. Others will still bring about an uncomfortable feeling in us in the "dissonance" range. But we will begin to feel more often adequate and comfortable in the "comfort" range. We begin to feel "at home" in our new environment.

Kolb's Learning Styles

Other theories have special significance on how we learn and expand our self awareness. Our unique personal learning style affects how we interact and how we learn. Kolb (1977) identified four learning styles:

Concrete Experience (feeling),
Reflective Observation (watching),
Abstract Conceptualization (thinking), and
Active Experimentation (doing).

While being aware of one's favored style, one should plan experiences for all four areas. As you plan your learning begin with concrete experiences, reflect on these, form concepts, and then apply them. Feel, watch, think, do. We can summarize the process in developing another language as exposure, practice, explanation, expansion and application. Listen to the language in meaninful situations. Practice what you experience. Study and reflect on language structure. Expand your use of the situation. Apply to actual situations.

Neurolinguistic Programming

Grinder and Bandler (1979) identified visual and linguistic cues each of us demonstrate which determine our preferred representational system. We may operate in the visual, auditory or kinesthetic. We need to know our preferred system as well as that of the person with whom we are communicating. By matching our responses to correspond to the appropriate representational system in which another operates, we can more effectively communicate with the person. We can help them in altering behavior patterns by relating appropriate changes to their representational system and then anchoring the new desired behavior pattern by immediately afterward touching the person. This anchoring through touch helps to ensure that the change we are seeking does occur. We can identify the preferred system of a person by noting eye movements and action words representative of the three different representational systems of visual, auditory and kinesthetic. A visually oriented person may use expressions such as "I see what you mean." An auditorily oriented person may say "I hear what you are saying." And a kinesthetically oriented person mau use an expression such as "I feel." When we communicate with another we should match our representational system to theirs. To improve our own learning we need to integrate all three rather than to depend upon the one which tends to be dominant for us for better integration of our learning. Audio, visual and kinesthetic are all means to enhance an experience.

Conclusion

This chapter has focused on developing your self awareness. We now travel on for greater cross-cultural awareness and understanding. By knowing ourselves better we can more readily know others and vice versa. The more we know of others the more we discover about ourselves.

We live in a complex world. We find that often we have trouble understanding our own actions and those of people close to us. We do not know why we do what we do nor why others do what they do. Despite much effort to improve human relations conflicts and misunderstandings take place. When we move between various cultures it is even more likely that frustration will result because of lack of understanding of the other person or fundamental differences in the way each perceives the world.

Flight Syndrome

Our reaction might be to give up, to not venture forth on any journey, to run away. This is the flight syndrome. At times it may be the best choice. It is safer, a less upsetting course of action to stay with the known. At points in our lives in which we need to regain our strength, renew our resources, the decision to stay with our present situation may provide the stability we need before venturing forth later on.

Fight Syndrome

When we begin to criticize and find fault with everything new in the environment, to think of our own ways as superior, we are taking the common course called the fight syndrome. We are not ready to consider both as appropriate relative to the situation. We are still feeling absolutes exist and that our own is the "proper" way. This also is an appropriate coping mechanism which provides stability in an unsettling environment.

Bridging the Cultural Gap

A cultural gap exists between an ethnocentric point-of-view and an intercultural point-of-view. All of us begin with an ethnocentric view. Through a process of self development we are able to achieve greater cross-cultural awareness and understanding of others points-of-view. This process enables us to move from a narrow, confined way of thinking to a more open, accepting way. We are more capable of interaction with others in different cultural environments and we feel less threatened by the differences.

To describe this unique intercultural person intercultural experts have created the following terminology. Walsh (1973) refers to the "universal person"; Bochner (1982) to the "mediating person"; Fantini (1982) to the "intercultural person"; and Casse (1981) to the "transcultural person". These types of persons have moved away from the limits and confines of their own cultural point-of-view to be able to recognize, accept and interact with a variety of different ones. They have bridged the gap separating them from other people. They can relate to others and get along in a variety of settings different from the ones familiar to them.

Walsh's Universal Person

Walsh (1973) developed the term the "universal person" to refer to the cross-cultural person. They respect others though they may not always agree. They are aware of differences on how others think, feel, believe and act. They appreciate and value persons different from themselves and other cultures. The three keys to the universal person are: respect, understanding, and appreciation. If each of us were to apply these three keys to those around us within our own society as well, we may soon discover that the world can be a much more peaceful, harmonious place.

Bochner's Mediating Person

Bochner (1982) describes the "mediating person. The mediating person recognizes commonalities between people and accepts cultural values as relative. The mediating person is flexible and has a developed international and transnational social network. One would hope that all diplomats participating in negotiations would truly demonstrate the characteristics of the mediating person. At times negotiations seem to bog down in self-serving, self-defeating special interests rather than in the recognition that we in many ways are one and are interested in common goals. If we concentrate on our commonalities and on common goals rather than on our more selfcentered needs we will be able to make quantum leaps in addressing issues facing all humans. All species on this planet seek a cleaner, healthier, safer environment in which all of us can realize our full potential and receive at least our most basic of needs. Perhaps you believe that we are on a course of survival of the fitness in which we cannot achieve a level of basic needs for all and that the issues facing us have no resolution. At times all of us may tend more toward pessimism than toward optimism. Yet often in the most dire circumstances a glimmer of hope surfaces. Out of the volcanic ashes of Mt. St. Helens new plant life is beginning to appear. From the ravages of war, famine, pestulence and disease come signs of new life and a rebuilding.

Casse's Cross-cultural Mind

The Belgian sociologist Casse (1981) has conducted research and has developed training programs to produce the cross-cultural mind. The intrinsic element of the cross-cultural mind involves the groping process of the psyche in an ongoing dialogue between the conscious and the unconscious. Cross-cultural experiences leave us with the impression that we have not "learned" anything. Yet once we have truly experienced other cultures we can no longer return "home". "Home" as the safe haven no longer exists. When we return to our own familiar cultural environment even if we regress to our former ways, or even if we reject our former ways, or even if we integrate both the host culture with our own culture, we cannot be the same. We have grown in ways from our cross-cultural experiences which we cannnot fully comprehend. These cross-cultural experiences enable us to understand ourselves, the world and others far better than before.

This touching of other's lives produces more than an interchange, a crossing over of one to the other. Rather than a cross-cultural person Casse prefers to call this unique entity resulting from the contact between two cultural identities as the transcultural mind. The transcultural mind blends and combines the other cultures to create a unique entity.

Idealistic or Realistic

These definitions of the transcultural mind, the universal person and the mediating person sound pretty idealistic. You may be thinking that ideals may be fine on paper but reality is what we need to live. Definitely these are ideals. They are goals for which we strive. Perhaps to a degree they lack reality but perhaps as we experience a new dimension of communication with others we will discover that the ideal lies much nearer to the real than we at first believed.

For a moment step ahead. See yourself in a new culture. Listen to yourself making new friends and experience how you feel with your new friends. Your first attempts to grope with a new language and new ways in time give way to a new personality within you as you become more effective in communicating in your new environment. As you laugh off your early mistakes you feel yourself enjoying your new friends even more. The cross-cultural process is subtle, intangible but yet very real. As we reach out to others we create our cross-cultural and transnational minds.

Unconscious influences

We must address the fact that our behavior rather than representing a rational, conscious choice, is mostly controlled by unconscious influences. In addition to the cultural blinders acquired by our living in our society, we have other irrational forces beyond our control affecting our actions. Different types of behavior identified are: situational, contextual, neurotic, bureaucratic, and cultural. In situational behavior we react to our situation. One example is buying on impulse. In contextual behavior we may use behavior inappropriate to the context. For example a person uses technical talk at a social gathering. Neurotic behavior is even farther outside the norm. Disagreeable personality traits may reoccur despite our best efforts to change. Bureaucratic behavior puts cumbersome, inefficient roadblocks in the way and slows the process of achieving our purpose. We encounter "red tape" in trying to work with a government program. Cultural behavior constrains us even when we are aware of it. We operate according to what our culture expects from us.

Situational, contextual, neurotic, and cultural behaviors are patterned in us. We may be aware of irrational forces operating in us yet we are able to do little if anything to change our behavior. Internalized patterns while at times preventing us from functioning often ease the burden of interacting since we know what to do without a conscious thinking on every event.

When we accept and live within the confines of our present patterns we lessen tension and stress. When we enter another culture

we are more apt to fail. We are uncertain what to do and as a result stress and tension increase. Let's look at what happens to any person faced with a highly different environment than the one to which they are accustomed. Here in the United States people from many different cultural backgrounds are in transition. They are learning to adapt to their new situations.

High and low context situations

Hall (1966) refers to situations as having high or low context. When a sender sends a message to a receiver in a high context situation the message is of less importance than the context in which the message occurs. Whereas in a low context situation the meaning is mostly in the message and the context in which it occurs is of less consequence. The message in a low context situation must be interpreted by the receiver. The receiver must pay closer attention and is more apt to misunderstand especially if other factors impinge on the clarity of the message.

In a high context much of the information received is preprogrammed into the receiver as a result of familiarity with the society and the circumstances. The person receiving the message needs to pay less attention since the context itself makes it clear what is being communicated. Societies operating in high context are more efficient and economical for persons familiar with the society. Once they are in the setting they are aware of the meaning. But to function in low context situations requires time to preprogram through the enculturation process. Once we acquire our knowledge of how to function in our society we can draw upon that knowledge. For a cultural outsider situations can be highly ambiguous since they lack the preprogramming. Cues for meaning may be unclear since the complementary role is lacking for the person from the outside. For those within the system a high context society helps prevent overload on the communication process and provides stability. Traditions and customs are more set and change is harder to bring about. Most of the cultures in the world operate in high context.

In contrast the people in the United States operate in low context. Little information is in the context of the situation so the receiver must rely on the messages being sent for the meaning therefore miscommunication is more likely to occur. The sender and the receiver may not perceive the information in the same way. A sense of uncertainty and instability results. The receiver is much more likely to be overloaded with information. Stress and tension can build even leading to breakdowns. The persons in a low context situation seek for greater stability as found in the high context societies. In high context the behavior in the situation makes the meaning quite clear. Despite these difficulties in operating in low context it does have advantages. In low context situations we can more rapidly change and adapt since the message from the receiver carries the primary meaning and thereby can be readily changed. In a high context situation there would have to be considerable time spent in reprogramming to ensure that the meaning would be clear for all in that society. Some in the society might still continue operating in the more traditional mode despite all attempts at chang

Try to imagine the interaction between a person from low context with a person from high context. The low context person is searching for the meaning in the message sent. The person from high context assumes that the other understands the meaning because of the situation itself and does not rely that heavily on the message. The situation may be way beyond the low context person's ability to comprehend unless information about the culture has been set beforehand. If not, low context persons inevitably feel frustrated and find fault within themselves or in the other rather than within the process and the level of communicating taking place. How culture works on each of us does not need to be evident for culture to still control us. We may use a car or a computer and yet be quite ignorant of many aspects of each. So it is with culture. We have learned to function in our society with some degree of acceptability by others. Only when we confront another culture and experience a conflict do we become aware of culture. When something is no longer working we realize that we need an expert to fix it or we must find some means within ourselves to figure out how to fix it. This is what cultural and cross-cultural awareness is about. We need to realize what culture is and the effect of culture on each of us. We need to be aware of our interaction with others especially those from other cultures and to find within ourselves a way of fixing things when they go wrong culturally.

Glenn Cultural Analysis Paradigm

The Glenn (1981) cultural analysis paradigm is another means of viewing culture. It makes us more aware of the possibility of our misinterpreting other persons especially when they are operating with different frames of reference. Glenn identified three different cultural styles of communication: subjective, co-subjective, and objective. Persons with a subjective style of communication use arbitrary associations which have meaning only for the person using them and are unclear to those receiving the information. This subjective style emphasizes feelings. The meaning of what is said is of less importance than the feelings evoked as a result of what is said. Glenn believes most Europeans use the subjective style of communication.

The co-subjective style of communication draws upon shared beliefs, symbols and myths within the society. For persons from the same culture such a reference evokes all the cultural values, beliefs, assumptions and attitudes which underlie the specific reference. The people within the culture find the meaning quite clear. But for someone outside the culture the real meaning is obscured and unrelated to the cultural context in which it must be understood. Glenn attributes this co-subjective style to the Russians.

The objective style of communication emphasizes the factual. Particulars and details are carefully laid out so that the meaning will be clear from what is said. The objective style is less likely to evoke strong emotions. It tends not to draw upon collective symbols and meaning in a society. Glenn believes the United States culture tends to use the objective style.

Try to imagine yourself in a situation in which you, a person from the United States, listen to a speech by a Russian to the Russian people in what Glenn refers to as the co-subjective style. Or imagine listening to a speech by Mitterand to the French people in the subjective style. You from the United States used to an objective style will be trying to find the meaning within the words, facts, particulars, details, ideas. But the meaning is conveyed within, buried under the words in emotions as in the subjective style and in shared knowledge as in the co-subjective style. If you were to make an outline of the main points addressed in the speech you would certainly miss the mark of what is being communicated. The next time you listen to or read about speechs made by foreign diplomats and politicians reflect on these three different cultural communication styles to search for the meaning within the style of communication being used at the time.

Can Communication Succeed?

By now you may be feeling somewhat pessimistic about attempting to communicate successfully. You may feel that communication breakdowns occur frequently enough within the context and style with which you are familiar. To cross over to any other style poses even greater challenges for communication. You may wonder whether enough understanding can take place from what we communicate.

The proverbial "proof is in the pudding" enables us to cite examples of cross-cultural persons who do successfully move in and out of several different cultures. Through cross-cultural experiences we are indeed able to create a new entity within ourselves, a person different from our former ethnocentered self to one culturally sensitized and able to adapt to various ways.

Cross-cultural Goal

Many outstanding intercultural programs such as the Experiment in International Living, AFS Intercultural Programs, and the Peace Corps have as a primary goal the creation of a more peaceful world. When we establish self-sustaining relationships with people with whom we have little in common, we work toward building greater harmony and goodwill between us. We are less likely to go to war with someone with whom we have developed friendships.

The Beyond War Award begun in 1982 has recognized groups of individuals who have helped to create a more peaceful world. In 1987 the Award was given to the 120,000 Peace Corps Volunteers who had served or were serving in many countries throughout the world. The Award recognized that Peace Corps Volunteers have directly contributed to world peace by living and working in the communities of people in all corners of the earth even in the most remote and isolated regions. Peace Corps persons have formed lasting bonds with people and the countries in which they served. They have shared these experiences and their new perspectives with people back home in the United States. Many family members and friends have joined Peace Corps Volunteers abroad. The world has truly shrunk. We are all neighbors in community. I do not deny that differences exist and that

factionalism divides even the closest community. I merely affirm that by knowing others we have much greater potential to form a peaceful world. We cannot afford to be ignorant of others around the world.

CHAPTER 4 LANGUAGE ACQUISTION

All human beings have the capability of acquiring languages. All humans except for a few acquire at least one language. Many acquire several languages and use more than one of them every day. Because we have acquired one language we are capable of acquiring others as well. When we have a need for another language or have strong motivation we are more likely to be successful in acquiring another language. Motivation and need alone will not help us reach our goal of language acquisition but without them we will lack the sustained discipline to continue the process of language acquisition. Language acquisition involves planning meaningful opportunities to communicate in the language. Unless we interact in situations our new language will stay a textbook experience outside of practical use. As we communicate with others making errors, struggling for words, we will discover that we are setting language patterns which will soon become habits. Models will provide patterns for us to compare our own speech production and with time establish these correct patterns.

Even with our first language we needed motivation and opportunity. We did not develop a polished, eloquent style immediately but struggled with the sounds, structure and the meaning of words to get our ideas across. The experience of a four-year-old child with language helps clarify the process. One day when her parents told her that they were going to have another child she tearfully went to the door with her little suitcase packed. From her past experiences with "another" she believed "another" meant that she must go. The family had just bought another house and another car so what else could "another" mean to this young child but that the first one must be left out. Young children in learning their first language need constant reinforcement of language models in which persons are attempting to communicate with them. Comprehension precedes speech production. Later they try to imitate usually with words or short phrases. As they proceed they need reinforcement of what they learn in actual situations.

When you plan for your language acquisition experiences you will want someone who can serve as a model for you and who can provide you with comprehensible input you can understand. Your first attempts at producing the language to communicate your own ideas will have errors and be a struggle in which you find yourself limited in what you can express. In time as you have good models you will be more aware of what seems right. You will be able to monitor your own attempts to communicate better especially in your writing. If you attempt too early to communicate perfectly you will discover that your "sign" mind takes over and limits the rapid acquisition of the language. The mind is divided into two hemispheres. The left hemisphere views the whole, the gestalt, the design. The more we plan experiences in language acquistion to fit the design, the whole, the more rapidly we will acquire the language.

Some have thought that language is a means to communicate factual information about the world. They would expect language to provide a systematic inventory of our environment. This inventory would be a shared view of reality to communicate with others. But our language does not transmit reality but rather our perceptions of reality. Each

of us holds a unique view of reality. The concept of "home" for a city person is very different from the concept of "home" for a country person. Someone from Spanish Harlem may picture a very different home than someone from Park Avenue in New York. When we talk about other countries words take on entirely different meanings. When I try to explain about "minifundias" and "latifundias" in Spain and Latin America, I find the perception of farm land division in the United States inadequate to explain these Hispanic realities. Even in the United States farms have very different meanings. When I was riding on the Great Northern Train across North Dakota headed toward Oregon, the person next to me talked about being from a "small farm." I said that I too was from a small farm. When we began to describe them we discovered what a difference there was. For her a small farm in North Dakota was several thousand acres. My parents' farm of 53 acres seemed miniscule compared with the small farm she described.

A French linguist reached the conclusion that we are unable to communicate because of the differences in our experiences and as a result differences in what words mean to each of us. I am more optimistic about our ability to communicate meaning. Somehow we arrive at enough of a collective experience that words acquire a degree of shared meaning between us so that we are able to understand each other to a degree.

Sapir-Whorf hypothesis

According to the Sapir-Whorf hypothesis our languages shape our perceptions and thoughts and also our perceptions and thoughts shape our languages. This inversion stresses the importance of our environment and surroundings in shaping our language. This interdependence, mutual influence, is similar to the chicken and the egg in which one cannot separate which came first nor does it seem to matter much since both are there at the present time.

Our language determines how we view our world. Our world determines what language we do use. The newest of languages written by humans for interaction with computers no longer has the technical nature it did at the beginning. More and more people are interacting with computers. As the use of computers in daily activities is so widespread today we discover computer expressions become part of our daily language. The means to communicate with computers has also been simplified permitting interaction with even the least sophisticated in computers.

The use of computer language has influenced our use of language in general. The short abrupt monosyllable computer commands seem to match the direct, dry, factual style which Americans tended toward even before computers. Spanish tended to be highly rhetorical and florid using an indirect, courteous approach. As computers and a more rapid urban living pattern interact with Hispanic societies we can expect that the Spanish language will change as well. Because of the increase in televisions in Spain Spaniards have lamented the demise of the art of conversation. Now rather than going for a walk and talking with others or the after dinner conversation, more Spaniards stay "glued to the tube." We cannot prevent change from occurring but by

being aware of what is causing the changes we can have a greater influence on what direction change takes us.

Differences in languages are a result of the different milieu in which they were produced. By now you may feel comfortable with cultural relativity. Linguistic relativity is similar. The cultural absolutes we held in our ethnocentric view easily tumbled when faced with other realities equally as valid within the appropriate context. Language is in constant flux and change as outside influences whether from other cultures or from new technology come to play on them.

Mandelbaum's definition of language influence

Mandelbaum (1949) clearly stated this relation of language to the objective world and the objective world to language. "Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society."

When teachers of other languages participate in workshops together they reflect the differences in cultural norms of the language which they teach. The German teachers are methodical and logical in arriving at a plan of action. The French teachers take a more intellectual approach trying to get at the root and the essence of the issue. The Spanish teachers are talking and socializing more than arriving at a given plan or direction. When they need to take action they are more spontaneous in deciding upon what direction they wish to take.

When we read fiction in translation we lose the meaning of situations requiring an understanding of the environment from which the work came. Because of the condensed, concrete nature of poetry in evoking meaning we must understand the whole milieu from which the poem derives.

Second Language Acquisition

Communicating in more than one language is a common daily experience for many people throughout the world. On a daily basis many people move from one language to another depending upon the environment with equal ease. An African couple described to me their use of over five languages on a daily basis. Both had come from different tribes which speak different languages. They moved to an area where another African language is spoken. Because they live in a large urban setting they use several European languages as well. Their children are fluent in all of these languages and had acquired them easily.

Many refugees and immigrants have learned to function in a new language in order to survive in their new environments. Their children have rapidly learned the new culture including the language from the broader community and are often the ones who help the older generation in their adapting and communicating.

For many of us in the United States learning another language may seem to be a slow, difficult, arduous task, more of a luxury than a necessity for our daily survival. Many Americans carry a less than

favorable attitude toward foreign language study. Although the United States has many immigrants and although we may travel to various parts of the world, many Americans believe that acquiring another language is difficult and deny the value of studying other languages. I believe that one of the reasons is the approach to second language acquisition which separates the language into grammatical rules and vocabulary lists to memorize and practice. Another factor is that in most United States communities we wait until high school to offer another language, a time when adolescents are less likely to take risks in appearing different. Young children have no qualms about acting differently. One language is as good as another for communication, even when it is a language they do not know! The acquisition of other languages needs to begin much earlier in the United States. It needs to be an experience in which real communication is taking place. The principles of second language acquisition need to form the backbone for the curriculum in another language and the approach used in teaching.

Acquiring another language can be easier than many persons expect. The value of building proficiency in other languages will continue to increase. Being able to communicate in more than one language in the United States is going to be even more important. Three factors which will increase the need for other languages are greater transcontinental mobility, improved telecommunications, and increased numbers of persons from other cultures living in the United States.

Spanish is one of the most important languages for the United States. The United States is the fifth largest Spanish-speaking nation. During the 1980s the Hispanic population in the United States increased five times faster than the total United States population. While the total United States population increased 6% the Hispanic United States population increased 30% from 14.6 million to 18.8 million. Practically all Hispanics in the United States know English. With time and an awareness of the importance of Spanish and the ease in acquiring another language, more of the non-Hispanic population may become proficient in Spanish as well.

The Spanish-speaking of the United States need a means to preserve their culture especially their language in a supportive educational environment. Various communities are progressing in language acquisition in the elementary schools and in community education. Programs which celebrate other cultures such as the Festival of Nations held each spring in St. Paul, Minnesota enable others to grow in appreciation of the beauties of other cultures.

With the continued rapid increase in the Hispanic population in the United States, we will discover that knowing Spanish will definitely give us the competitive edge in a tight job market for any position in which communication is important. The most rapidly expanding area of the job market is the service industry which requires effective communication. Knowing Spanish will enhance our qualifications for job searchs.

Second Language Acquisition Principles - SLAP

Linguists have recently investigated and reported on how we acquire language in general and how we specifically acquire another

language. They have found that the principles in second language acquisition are similar to the principles involved in learning our first language. Since you have learned a language you have already experienced the language acquisition principles which you will find similar for acquiring another language.

If you have already studied another language you may describe the experience in various ways such as exciting, fun, challenging, frustrating, scary, or anxiety producing. Once you become aware of the principles of language acquisition and the stages of language development you can plan experiences which will positively help you in developing the proficiency you wish in whatever language you wish. Much like any skill your planned, sustained, motivated practice over a period of time in meaningful situations will enable you to gain the degree of fluency you desire for the situations you wish.

Let us consider the basic principles of second language acquisition and what proficiencies we can expect to gain. In acquiring a language you will become familiar with a process which will enable you to begin communicating in another language. As you plan your language experiences you can determine what will enable you to gain proficiency most rapidly for the purpose you wish. As you proceed with your language activities you will reflect on and evaluate what is happening to you in this process. Through a spiraling effect of planning, experiencing, reflecting and evaluating, you can expand on your experiences or if necessary change directions so that you acquire Spanish which can serve as a meaningful tool for your purposes.

Krashen's Hypotheses

Stephen Krashen is one of the well-known linguists investigating how we acquire other languages. He proposed five hypotheses for second language acquisition which he and others have proven through their linguistic research.

The following principles based upon his hypotheses are useful for the language learner in discovering more about the language learning process. Language learners can apply these principles to their own learning experiences.

Principle #1 Languages are acquired not learned.

This may seem a matter of semantics but a comparison between "acquisition" and "learning" may help you understand the distinction between these two words. Acquisition is a very different process than learning. All of us have acquired abilities which we now can perform for various activities with ease. These activities have become habits which we do not need to think about as we do them. The patterns are well-ingrained. Some examples are driving a car, riding a bike, cooking, typing, and using various computer programs. These activities seem very natural to you now.

A Guided Imagery for Experiencing Acquisition As Different Than Learning This activity will guide you through recalling what you did in acquiring an activity. Through guided imagery you can

experience the principles of acquisition you have already used and gain awareness of them for future reference when you wish to apply them in the future.

Reflect back on how you acquired the ease you now have in doing any activity such as riding a bike. Select the one most enjoyable for you. As you reflect back on the experience involve as many of your senses as possible. Let your mind recall exactly what you experienced when you first began and what you did until you gained the proficiency you now have. Recall sounds, smell, warmth, cold, and visual images. Remember who was with you and what each of you were doing. Feel what you were touching and what was touching you. Permit all of your feelings and memories to come out whether negative or positive. Recognize each of them and affirm their presence.

Clustering of ideas

Now focus even more closely on your acquisition of a skill by writing a cluster related to it. On a blank piece of paper in the center write the activity you are recalling. Circle it. Permit your mind to write words and expressions related to how you learned to do this activity. Accept whatever comes into your mind. Connect your words or phrases with circles and lines radiating back to the ideas to which they relate. Include all thoughts which come to mind even the most bizarre. If thoughts should not come readily draw squiggles or whatever. Keep your hand moving in the process of writing. Let your mind go. Release it to vividly remember. The nucleus word is the center and other words and ideas are as spokes on the wheel.

Take approximately two minutes for this clustering of your ideas on the experience. At some point you may experience a trial web shift. The trial web shift is a feeling of interconnectedness, a desire to write in complete thoughts. When your web begins to form a unity or a path for you to follow you feel ready to write about your experience in acquiring a skill. As you proceed with your writing permit your mind to pick and choose from ideas in your cluster and go whatever direction it so desires.

Writing about your experience

Write for approximately five to ten minutes then reread what you have written, preferably aloud. Make any changes you may desire. Look back at what you have written and record the steps you used in acquiring the skill you are describing how you learned. This process over a sustained period of time in which you had a purpose for what you were learning is the process of acquisition.

Distinction between learning and acquiring

Because you have been successful in learning the activity you have described, you already have within you the principles on how to acquire an activity. Acquisition is an indirect process in which you are doing things for a purpose whereas learning involves a rote process in which the purpose is often some end goal rather than an immediate, cohesive, realizable objective for which you are striving at the time. When we wish to apply what we have learned as distinguished from what we have acquired we often find the end result less than satisfactory. Once we have memorized all the grammar rules

and vocabulary of a language we discover that we cannot communicate. We cannot understand nor make ourselves understood. We have learned parts of the language but we have not acquired the language. We have not developed any level of proficiency with what we have been learning.

Acquisition is a more subtle, harder to define process in which we experience an activity until it becomes a habit for us. As I type I am not aware of what keys are under my fingers. I go to them and they appear on the screen but if I stop to think about what comes with each finger I no longer know. When I first sat down at a typewriter I began with just a few keys. I practiced alot. When I first used all the keys I made many mistakes and still do when I am using an unfamiliar keyboard or when I have been away from typing for awhile. For the most part I feel confident that I can type and that I can sit down at any standard typewriter to type. I have typing ability. When you plan activities for real communication on an appropriate level for you, you will discover the difference between planning learning activities compared to acquisition activities.

Planning experiences in Spanish

Plan experiences to acquire Spanish. Your study in a relaxed, joyful, playful manner will enhance your learning. Music orchestrated to your study, deep breathing, cleansing your body of stagnant air, letting in fresh oxiginated air will enable you to progress more rapidly. Plan stimulus for your mind to be mentally alert while your body is relaxed.

As you recall your earlier enjoyable experiences in acquiring skills you now have, you will recall how to proceed with the acquisition process. Whenever you begin to proceed with your plan for language acquisition allow your mind to recreate this former joyful experience and to draw on that experience. You can enjoy practicing and communicating in Spanish as you build your proficiency.

Principle #2 Acquisition takes place most rapidly when material for comprehension is just a little beyond a person's present level of comprehension.

Summarized as "Input plus one" (I + 1) the input is always one step beyond your present level. You can fine-tune experiences if you are the only learner. In a larger group of language learners rough tuning enables the teacher to reach all levels in the group. Each language learner is unique in what represents one step beyond therefore the experiences must be geared toward meeting each of the learners and providing a challenge of one step beyond for each. When you are planning often you can control for this incremental development. Think of the saying that a journey of a thousand miles begins with the first step. As I write this guide the idea of completing it becomes overwhelming for me. But as I take one step at a time and think what I want to communicate to you, I find that the next step in writing appears.

Plan experiences just a bit beyond your comprehension level. Since your source may be a radio program, a record, a speech, a conversation, you cannot always control the level as carefully as you

might like. You may find that by taping these you can return to materials to understand them more thoroughly. You may find that you wish to listen only for a specific purpose and to ignore at this point the materials beyond your grasp until a later stage in your development. This is an example of how you can "rough tune" your experience. Although the material is beyond the "input + one" level, you adapt it to bring it within your level of ability. This is similar to what a language teacher plans for comprehension input to meet the different needs of each person in an entire class.
Comprehensible input

Plan comprehension experiences listening and reading Spanish which draws upon concrete, visual, meaningful experiences. Concentrate on understanding and interacting with the material you are experiencing. Understanding means that you are able to recognize or recall main ideas or details in Spanish afterward. Permit your mind to stay entirely in Spanish. How often the security blanket of your own native language gives you a false sense of security when you translate. You believe that you know what is being communicated. When you use such a process of translating to English you will discover that what you are doing is reenforcing your own native language which you already know and that the new target language which you are interested in using is no longer there. When you are listening to the new target language such as Spanish become comfortable with getting the gist of the idea rather than every word. You will discover you can understand the meaning and various details without necessarily knowing all of what is being said. You begin to develop the ability to make an "educated" guess figuring out what might most likely fit into the context. You find that you can completely ignore certain parts and still get much of the meaning. When you stay on what you don't understand you will find that you have then missed the parts you would understand.

If in the comprehension activity you have planned, you discover you understand very little, go back to principle #2 (I + 1) to redesign an appropriate level for you. Remember you wish to plan comprehension experiences just a little beyond your present level of understanding in Spanish.

Principle #3 Grammar is acquired in a predictable order.

The use of correct grammatical constructions in a language occurs in a predictable order. We can also predict the grammatical errors an English-speaking person will make in the process of acquiring Spanish. Instead of trying to "correct" the errors both the learner and the teacher should be aware of the process of acquiring grammar. The teacher serves as a model to reinforce correct patterns; the learner monitors language patterns in listening, reading and writing. With enough experience an internal monitor beyond conscious awareness takes over as the learner "feels" whether the construction is right or not. When we are speaking we need to concentrate on meaning; if we become so involved in trying to be sure that we have all the correct forms we will discover that we will greatly reduce our ability to communicate.

Perhaps you have studied a foreign language in which the emphasis was on grammar or structure. Perhaps you repeated model sentences and

filled in blanks with correct grammatical forms to "guarantee" that you would use the correct forms. You most likely discovered that after all your practice you could readily write down the forms perfectly but you could not "say" anything in Spanish nor could you understand when you listened to Spanish.

With this principle on grammar acquisition we discover that errors are inevitable but with time and if we continue to use the target language we are using in real communication activities we will acquire the grammatical constructions necessary to communicate correctly.

The exact order for the acquisition of Spanish grammar rules does not appear in a list. But if you talk with any experienced Spanish teachers they will be able to describe for you the typical errors students make and the length of time in a classroom setting before the majority of Spanish learners have a command of these constructions when they communicate. As you might expect correspondence between nouns and adjectives, subjects and verb require time with good models before the learner has these patterns well established.

The more you plan experiences to understand Spanish and to communicate your ideas the more rapidly you will progress in grammar acquisition as well as in your Spanish proficiency. Good models to which you can refer are especially useful to you as a writer. As you write and afterward as you edit your work you can compare with your inner Spanish monitor of what seems correct. You become an optimal user of grammar. You are neither a slave to structure, bound so closely that you hamper expressing your ideas, nor are you oblivious to structure, merrily combining and approximating words and endings with little regard to models from the target language to serve as your guide.

At first your responses in another language will be short. You will demonstrate your understanding in one word or short phrases. As you continue with good comprehensible input and practice activities to communicate and to listen, you will discover that your responses are able to grow longer as you draw upon the vocabulary and structures you have reinforced from the numerous, repeated activities.

Language is an orchestration of sounds, words and structure, in linguistic terms phonology, morphology and syntax. These three are inseparable. If you dissect these you may arrive at a better understanding of how the language works but to use the language you must combine these three in meaningful experiences for you. To acquire another language you first recognize (comprehension), next you recall (practice), and finally you expand (habits formed to permit self expression based upon previous patterns.) In short comprehend, practice, expand. These three activities form the key for building your competency in another language.

Language acquistion is the reinforcement of patterns in real communication. With enough practice and expansion you will discover that you have established patterns which you can now habitually draw upon with ease.

In your practice and expansion you will inevitably make many errors even when you "know" better. At this stage you have learned the correct pattern but you have not acquired fluency with it. Errors are a predictable part of the language acquisition process. The order in which you acquire grammar is also predictable. When you listen,

read, speak and write in Spanish permit your mind to stay in Spanish. The receptive modalities of listening and reading will provide models from which you can draw to express your ideas. Recognize that your capabilities in Spanish will lag far behind your capabilities in your native language. As you accept your limits you will discover ways to get around what you cannot say by using another way to express the idea. At times you will need to accept the fact that you cannot say everything which you might like. Consistent, sustained, active practice in Spanish will bring about grammar acquisition in a predictable order. Plan daily activities in Spanish for approximately twenty minutes. Create real experiences for communicating. Talk aloud to your alter ego or get in touch with another person interested in Spanish. Stay within the structured activities you wish to use until you feel free to use vocabulary and structure from these on your own. You may be practicing asking questions about family activities, requesting information on directions, or any experience which you can imagine yourself using later. Above all be patient with your grammar ability permitting yourself the freedom to make errors as you plan activities to express your own ideas on topics familiar to you.

Principle #4 The optimal language user is able to monitor patterns in writing.

When you read a grammar explanation and complete accompanying exercises you may feel good about "knowing" the language. You may score perfectly on all the exercises and be able to express the rules accurately on proper use. Grammar explanations are valuable in the sense that you will be more aware of how the language works. But such explanations and exercises will not provide you with any level of proficiency in Spanish. Grammar explanations and exercises will not enable you to "do" something with the language such as carry on a conversation about your family, meet your basic needs, catch a train or cash a traveler's check.

Grammar explanations and exercises benefit you more if first you have become familiar with the vocabulary and structure in good comprehensible input and practical activities. Once you have become used to communicating with them in controlled situations, you will be able to apply the grammar explanations to material you are already able to use. The grammar will make more sense to you.

When you are communicating your thought processes are directed toward meaning. Obviously you do need structure and vocabulary as the vehicle for the meaning you wish to communicate but you do not concentrate on the form. You may use a car as a means to get where you wish, for a specific purpose, without going into how the car works. You know how to accomplish your specific purpose. Much like communication in a language you draw upon the vocabulary and structure to express yourself even though you may or may not know how all the parts work at the time.

When you talk in Spanish if you attempt to concentrate on correct pronunciation, correct word order and vocabulary you will be at a loss for what to say. Good comprehensible input, communication and listening activities is the process to build language models which form your base for communication.

Once you establish your language base you will have before you vocabulary and structure to express your ideas. In speaking you will have little time to think of what you want to say. In writing you can reexamine or monitor what you have written. Monitoring is similar to the process we use in editing in our native language. In monitoring we compare what we have written in the new target language with models we have acquired.

Because we have acquired these models through practice we in time begin to get a "feel" for the language. We react by knowing something is "right" not because of a rule but rather because it just feels right. It sounds right. It looks right. We are able to monitor our written work and make changes to correspond not with a memorized grammar rule but because we have internalized the patterns by repeated reinforcement from correct models.

Principle #5 Lowering affective filters increases the speed of language acquisition.

To understand how the language acquisition filter affects us, think of a little black box. Various screens placed in front of the box block passage. Affective filters act like the screens preventing input from reaching the little black box, our minds. We must permit comprehensible input to enter the little black box of our minds. Before we can expect output we must ensure good, effective input. Before we can ensure input we must lower the ability of the affective filters to block input.

Affective filters are your attitudes, feelings, beliefs and assumptions about language which operate often below your conscious level and block your language acquisition process. The more that you can plan positive, affirmative experiences the more likely that you can turn around any negative idea which just might be affecting your language learning ability. Attitude and motivation are of greater value to language learners than aptitude and enthusiasm. Your positive attitude toward language learning very definitely enhances your ability to acquire another language. Your motivation which provides sustained discipline toward your goal far outweighes a momentary, enthusiastic burst of energy to learn which fizzles quickly away.

Here are proven techniques to lower your affective filter. Create a relaxed, joyful childlike, playful environment. This is similar to the eagerness and persistence children experience when they are intent on what they want. Create a climate of mutual trust and support, a cooperative spirit of caring and communicating with each other. Reaffirm your positive self-image. Your self confidence plays an important role in your willingness to take risks. When you feel good about yourself you feel more secure and are more willing to try new things and new ways. Maintain a strong sense of humor. When you can laugh at yourself and enjoy your experience you proceed more rapidly. Compare learning a language with learning how to swim. You learn not by sitting on the bank nor by descriptive prose on how to swim but by getting in the water and trying out what swimming is about. Persons afraid of the water need to recognize and change their fear before they can successfully try out activities to enable them to learn how

to swim. You acquire a language by using the language. Success builds on success. The more you use the language the more you succeed. The more you succeed the more readily you can use the language. Plan positive suggestions and total sensory involvement of seeing, saying, touching, moving, tasting and imaging. Your lowered affective filter will enable you to more rapidly acquire your new language.

Progressive relaxation, meditation, guided imagery, deep breathing, gentle stretching and exercise, music, creative activities, movement are other proven techniques which enhance the learning process in general.

Principle #6 Each person possesses a language acquisition device. (LAD)

Over ninety percent of our brains are involved in language function. A neurosurgeon before operating on the brain must carefully map out directly on the brain each portion involved in language and do this for each language the person speaks. The first or native language is much more closely linked to the motor area area of the brain. Other languages we speak are much more dispersed across the entire brain area.

The brain is divided into two hemispheres, the right and the left. In Western societies through enculturation we tend to develop the left much more thoroughly than the right. The left is the logical, orderly, sequential side. The right side, the whole, gestalt, creative, spatial side, is not as frequently tapped and falls into disuse. When we draw upon the right brain resources along with the left brain resources learning takes place much more easily and rapidly. The right provides the design, the whole. The left gives us the steps, the signs, which we follow.

Now you are familiar with these basic principles of second language acquisition as stated by Stephen Krashen and how you can use them in your own foreign language learning experience. The application of these six principles is called the Natural Approach to Language Learning since it is based upon what we now know about how we learn a language. The first text to apply these principles is Dos Mundos by Tracy Terrell, Random House, 1986; a second edition came out in 1990. Also available are German and French texts based upon this approach.

Short-term to Long-term Memory

Four phases are involved in the memory process. Recognition, recall, short-term memory, long-term memory. Over a period of time the amount of material we retain decreases. In order to retain more over a longer period we need to use special strategies.

During our first experience with new material we begin to recognize what we are learning. Recognition permits us to select and to identify material from a group. As we practice and use the material we are able to recall it. Continued practice and expansion enables us to move the material from short-term memory to long-term memory where we can access and use the material as we need. Over a

period of time the amount of material retained drops drastically. Although we may still be able to recognize the material we are unable to recall it. When we try to use it it does not come readily to mind. If we review and practice this material we are able to regain it much more rapidly than the first time.

In order for us to acquire language proficiency we must move the knowledge we gain from short-term to long-term memory. Some of the ways of enhancing long-term memory is by overlearning, reinforcement, sensory involvement, and combining right and left brain functions in activities.

Psycholinguistic theory

Complex mental sets beyond our awareness direct our learning. Even when we are deliberately trying to learn, these unconscious mental sets are in control of how we perceive and learn the material. Concept formation takes place beyond our conscious control. (Leeper & Madison, 1959)

Our attitudes, beliefs, values and assumptions comprise our culture. Our unconscious mind absorbs these uncritically. This enculturation process is pervasive and complete in every society. It enables a society to function and thus provides for survival of the group. Language is one component of the cultural elements we acquire through enculturation. The cultural norms with which we operate are so ingrained that we believe them to be universals and the "right" way rather than relative to our environment. All ethnic groups operate using their own cultural norms. The belief that this is the correct way to behave is an ethnocentric view. Persons believe their cultures are the center. With such an ethnocentric view they accept those who are similar but allow no room for different ways. Cultural relativity accepts different ways for different cultures.

Suggestive Accelerative Learning and Teaching - SALT

The human capacity of the mind goes largely untapped. The Bulgarian psychologist Georgi Lozanov (1978) used language learning experiments to discover means to accelerate learning by releasing untapped resources of the mind. Lozanov describes three barriers to releasing these resources: the critical logical barrier, the intuitive-affective anti-suggestive barrier, and the ethical barrier. Regarding these three Lozanov states,

"The critical logical barrier rejects everything which does not give an impression of well-intended logical motivation."

"The intuitive-affective anti-suggestive barrier rejects eveything which fails to create confidence and a feeling of security."

"Suggestion contradictory to the ethical principles of the individual are not realized."

Desuggestive\Suggestive Process

Rather than overcoming the barriers Lozanov talks of harmonization with the barriers by means of suggestion and desuggestion. He divides the desuggestive-suggestive process into two groups. In the first group are authority and double-planeness which includes intonation and rhythm. In the second group are infantilization or child-like state and concert pseudopassiveness state. The second group can be used suggestively or autosuggestively to create a psycho-relaxed state.

#1 Authority, prestige
The teacher is the respected authority based on their knowledge, training and skill. They provide the gentle, secure support in a nonthreatening atmosphere to create a warm physical and psychological climate of trust. The learner feels free to take risks, gains confidence, and grows in their positive self-image as a successful learner.

#2 Double planeness
Verbal expression accounts for a small percentage of what is being communicated. Nonverbal expression such as distance, body stance, expression and paralanguage as in the voice tone, rhythm and intonation account for the other dimensions in communication. Of equal importance and far greater significance is how well the conscious is in harmony with the unconscious and the unstated. If the sender is consciously giving a message which is different from the internal, unstated message the two planes are not in harmony. The receiver will not be deceived but will pick up these mixed signals. The receiver will thus reject messages in which the two planes are not the same. Some call this a feeling of bad vibrations, an intuitive feeling. It is of prime importance that what is said is in harmony with what is felt.

Intonation, one of the elements of double plane behavior, convinces us of the authoritativeness of the source and creates an atmosphere of expectation.

Rhythm, a basic biological principle, combined with intonation creates an effect of meaningfulness and expectation which facilitates learning.

#3 Infantilization
By creating a childlike, playful, trusting, accepted atmosphere learning can be increased. Games, skits, songs, dance, rhythm, skits and other creative activity help to release the childlike quality and increase learning.

#4 Concert pseudopassiveness state
The concert phase of the foreign language teaching process presents materials in a relaxed, joyful manner in which the mind is mentally alert in a pseudopassive state. Learning becomes easier and takes places more rapidly in this state, rather than being hard work and a slow process.

Material is presented to music in two concert sessions: the active and the passive. In the first the music is more dynamic than in the second. The voice becomes one of the musical instruments in an orchestration of sound rising and falling in harmony to the music. In the second concert the material is presented in an interesting manner at regular conversational speed.

Many of the principles Lozanov developed as a result of these experiments relate to what is being discovered about the left and right brain hemispheres and about alpha and beta waves.

International Society - SALT

The International Society for Suggestive Accelerative Learning and Teaching (SALT) is a society which has continued with the process of accelerating learning based upon Lozanov's experiments and findings. It publishes a journal and holds annual meetings. Throughout the world people have trained in the Lozanov approach and applied this knowledge to their specific situations. Various persons regularly tour offering training programs and workshops.

Optimalearning

Optimalearning, developed by Ivan Barzakov, draws upon Lozanov's suggestive accelerative approach. He identified four optimal learning factors for multidimensional awareness. These are motivation, attitude, expectancy, and mental set. Optimal learning takes place when the learner is in a process of constant discovery.

Learning in New Dimensions - LIND

Charles Schmid also presents workshops and training based upon the Suggestive Accelerative Approach which he has named Learning in New Dimensions.

Neurolinguistic Programming

Schmid also applies neurolinguistic programming (NLP) in his LIND training. NLP theory holds that everyone has a preferred style which is either audio, visual or kinesthetic. This style is beyond the person's conscious level of control. Eye movement and word cues help to identify a person's dominant style. If we want to enhance learning or bring about behavior modification we must match the style of the person. What we say should correspond with the style the person uses.

For persons with a visual style we should use visual words; for audio style words for sounds and for kinesthetic style words with movement and feeling. We may wish to anchor or set the behavior pattern desired by immediately touching the person once we have related what we wish using terms appropiate to the person's style.

A teacher should include visual, audio and kinesthetic (movement) activities to reach the preferred style of each learner and to help develop their less dominant modes. Therapists and teachers trained in NLP have reported great successes.

You As Language Learner

Krashen's Second Language Acquisition Principles, Lozanov's Suggestive Accelerative Learning Approach, and Neurolinguistic Programming offer you new dimensions for more rapidly learning another language. Perhaps you may decide to read more about suggestive accelerative learning or neurolinguistic programming to increase your own learning rate. You know about the International SALT Society and special workshops such as Barzakov's in Optimalearning and Schmid's Learning in New Dimensions. Many resources are there for you to draw upon. Create a positive climate for language learning for yourself. You will discover that you can carry these positive suggestions and experiences over into many areas of your life.

CHAPTER 5 CROSS-CULTURAL TRAINING

In this chapter you will become familiar with cross-cultural training techniques used in various programs. From them you can draw out resources for yourself to experience before, during and after the cross-cultural experiences you plan for yourself. You can best determine when they will be of most benefit to you in your personal development.

Six cross-cultural training types are: fact-oriented, attribution, cultural awareness, cognitive behavior modification, interactional learning, and experiential learning. (Triandis, 1977; Brislin, 1986; Grove and Torbiorn, 1986.) Each of these types has a different focus. The following descriptions will enable you to understand the differences and the value of each type of training.

Fact-Oriented

The fact-oriented type has traditionally been used to discover other cultures. It draws on all resources, books, people, audio visual materials, to learn about the people and place. You need a discerning eye and ear to evaluate the knowledge you are receiving. Times and circumstances may well have changed so what you are discovering may no longer apply. Regions are vast with many differences. Sources may be unreliable. You may be reading an idealized view. The person reporting may be "foreign" to the culture and perceiving things differently than a native would. Even the most expert authority on the political, economic, and social situation has selected and developed materials based upon personal biases.

Your primary and best sources for factual information about a culture are persons from the culture. But native speakers from a culture may be unreliable in what they present about their country. They may feel the need to put their best foot forward and idealize their country rather than present the reality that exists. I recall how the group of students I took to Spain reacted when confronted with negative criticism about the United States. When Spanish students criticized the United States for racial discrimination, military buildup, and nuclear armament, the students felt the need to "defend" their country, but much of what they said in defense was an idealized version rather than reality.

Attribution

Attribution training plans ways to change our perception of the cause attributed to the behavior observed in a situation. It is a way to understand the other person's point-of-view, to observe the situation from the other person's perspective. It is important to be able to walk in the other person's shoes. When we free ourselves from our own perspective we can be nonjudgmental and nonevaluative of behavior. We develop a more open, sensitive perspective, more accepting of others.

Critical cultural incidents are a means to acquire a sensitivity to other's ways of behaving. Brislin (1986) in the book Intercultural Interactions: A Practical Guide presents a collection of incidents

for the purpose of sensitizing a person to the cultural influences affecting the situations. The Culture General Assimilator Workshops use this guide as a basis for intercultural training.

Using eighteen themes the guide presents critical cultural incidents between persons from a variety of cultural backgrounds and choices of what went wrong and why. Another section explains further about each theme and how one can be more sensitive to cultural differences. As we begin to identify different underlying assumptions and values we are more likely able to plan appropriate behavior patterns or at least figure out more readily what went wrong when misinterpretation or inappropriate behavior occurs in future situations. We are better able to identify cues and to reach conclusions which more adequately explain the situation according to the perspective of the other person.

Cultural Awareness

With cultural awareness training a person's own culture is used as the basis for greater self awareness and better understanding of the effect of culture in general. The more we know about ourselves including our society, the better prepared we are to know others. Hence attribution training, the other person's perspective, and cultural awareness, general knowledge of culture using our own as a base, are two valuable cross-cultural training types for cross-cultural development.

Cognitive Behavior Modification

Another area for cross-cultural training not as frequently used as the previous types but of great value involves a process of identifying for yourself what you find as rewarding in your own home environment and what you find as punishing for you specifically in your own situation. Through extrapolation you plan positive experiences in the host culture which are rewarding for you. For those that you find punishing you may be able to plan how to avoid such situations in the host culture or minimize your anxiety through a desensitization process. As you consider all possible consequences and your anxieties over a situation you can lessen the anxiety feelings and put the situations in perspective. Cognitive behavior modification involves your recognition of your behavior and of how you can modify it to your new circumstances. Obviously you will need some means to determine what the circumstances will be in your new environment for the behavior you identify. Your personal approach with the cognitive behavior modification training may dovetale best with the following two types of direct experiences--interactional learning and experiential learning.

Interactional Learning

Interactional learning involves opportunity to interact with persons from the host culture or with persons who have lived in the host culture. You gain knowledge about the culture at the same time you begin to feel more at ease with someone from that culture.

Experiential Learning

In experiential learning you may plan either indirect or direct experiences. Indirect experiences include role playing and simulations. Direct experiences occur when you enter the host culture. A direct experience called "drop off" involves the exploration of the host community for a short period of time. In the "drop off" experience you observe and interact with the people to discover more about them and their community. One Peace Corps Volunteer described her training in which she "dropped" into a Honduran community for a week during which time she lived with a family and used only Spanish. By the end of the week stay, at which time she was completely immersed in the culture and language, she felt completely exhausted. She was ready to return to a more comfortable, familiar environment.

In the "sink or swim" immersion approach a person learns to draw upon the resources within to adapt to the situation and function. The advantage of this approach is that because of the many variables a person must be the one who learns how to manage new situations. Each situation is unique so training cannot prepare a person.

Compare learning a new culture with learning to swim. You cannot learn to swim by reading a book. Nor can you learn to swim by sitting on the bank and observing others swimming. Only once you get yourself wet by entering water deep enough for you to manage can you begin to practice and acquire the skill you will need for later on in even the deepest water. Much like swimming you can keep a life preserver or some other support nearby, such as the edge of the pool or the river embankment. You can grab on for a brief time or even get out of the water at times when you feel you need to rest. You may even tred water, staying in one place for awhile, where you feel comfortable and secure before you venture on. When you are in a new cultural environment you can find similar support. You can return to a familiar setting. You can stay in the part of the new environment in which you feel more comfortable. You can seek out persons and places to which to turn.

Summary

The six cross-cultural training techniques which you have just examined are: Fact-oriented, Attribution, Cultural Awareness, Cognitive Behavior Modification, Interactional Experiences, and Experiential Learning.

Whether you plan experiences with all six or whether you select from them, you can begin to build your cross-cultural abilities from resources you find within you and around you. Your cross-cultural experiences will provide you with specific knowledge for specific situations. Of even greater value to you will be the cross-cultural skills you gain which will serve you in any future cross-cultural experience. You will have acquired skills for living in any new environment.

CHAPTER 6 CULTURAL VALUE ORIENTATIONS

We each make many decisions every day. We form assumptions about others around us. We respond to our environment. Rarely are we aware of our personality traits and cultural patterns directing our selections. Because we have grown up in a specific community in a specific time and place, we have been directly influenced by the cultural values and beliefs of the group. We may adhere closely to the dominant cultural value orientation prevalent in our community or we may follow an alternative orientation deviating from the dominant norm (Kluckhohn, 1950). Our age, social class, the degree of ethnicity are important factors in our choices. An example is social stratification. Each society stratifies according to social class. The manner in which it occurs depends upon the culture.

In a dominant culture many subcultures are also present. Persons from the subcultural groups vary in their cultural adjustment to the dominant culture. They may have little contact with the dominant culture maintaining ties only in their subculture. They may come to a stage of rejecting their own cultural heritage, their own identity, in an attempt to be accepted completely as a person of the dominant culture. In the United States the white Anglo middle class is representative of the dominant culture. Many groups in the United States not of this dominant culture have had difficulty being accepted or functioning successfully within its systems.

Some of the systems are political, educational, and judicial. At times political boundaries have been drawn up to specifically exclude a minority group which is in the majority in a region. They have had to fight to get the boundaries redrawn so they could be represented politically. In the legal system minority groups have experienced discrimination. Compared to the percentage of the population they represent, Hispanics and Blacks have more criminal prosecution and sentencing. In the educational system minority groups have experienced similar difficulties. They have the largest dropout. They receive the lowest scores. They rarely experience success in school.

These minority difficulties with the dominant Anglo systems help us to appreciate the differences between the dominant culture and the subcultures in the United States. We need to be more aware of what these differences are and how each group can meet their own needs more adequately.

We can begin to understand that the movement in the late 1980s to make English the official language in various states through a referendum vote is a means to impose dominant cultural values. It is possible to promote English without making it an official language. It is possible to recognize the worth of all languages and cultures without subdividing the nation into splinter communities. Because of the pluralistic nature of the United States and because of the interdependence of the world we must recognize the need to preserve and promote all languages and cultures. Because we are one nation we at the same time recognize the need for a common language for communication within the United States. The two are not mutually exclusive. Those from other languages recognize that they must function in English as well as in their language. But persons from

other cultures are at different stages in the acculturation process. They have different levels and degrees of interaction with the dominant culture. They have different attitudes toward the dominant culture. For a pluralistic society we need to recognize the mainstream dominant culture as well as the many rivulets running parallel but separate from the mainstream. These rivulets of other cultures may feed into the mainstream at various points and change the character of the mainstream as a result. Much like the rivulets can add to the main stream, a pluralistic society can enrich a community.

Kluckhohn's value orientations system

Many of the value orientations developed and used to describe specific cultures derive from the classic study by Kluckhohn and Strodtbeck (1961) in their book Variations in value orientations. This study presents the common human concerns which each cultural group has resolved for themselves according to their values and beliefs. Six basic human concerns are: self, family, society, human nature, nature and the supernatural. The first three of Self, Family and Society form the basis for our values. The last three of Human Nature, Nature and the Supernatural relate to our beliefs. Let's consider what are some of our basic concerns in each area:

Self
How we view ourselves in a society depends upon such factors as our age, sex and what we do in the society.

Family
Family factors relate to type of authority, position, structure and mobility.

Society
Our social relationships depend upon the degree of formality, view of property and use of intermediaries.

Human nature
Our view of human nature relates to whether we believe that humans are rational or irrational, good or evil, able to change, basically happy or subject to suffering.

Nature
What do we believe is our relation to our natural surroundings? Are we able to dominate it and control it for the most part or do we live in harmony with our environment? Do we feel that powerful, uncontrollable forces are operating to which we are subject or do we feel we have some control?

Supernatural
What is the meaning of life? What is our relation to the universe? What beliefs do we hold regarding supreme beings? Do we believe the universe is a mystery or comprehensible?

Value Orientation Form

Grove (1982) developed a six-page value orientations guide for AFS International Programs. It presents fifteen basic human concerns divided into three parts: 1. The Individual, 2. Social Relationships, 3. Nature and the Supernatural. In this guide we place our community on a spectrum according to the value orientations we observe for the dominant group at this point-in-time. From this orientation to our own community we can consider other communities and how they fit on this spectrum. By talking with persons from other cultures we can become more aware how their society responds to these basic human concerns. Within a group we will always find many who diverge from the dominant cultural norms. While norms serve to orient us, we must still consider the uniqueness of each person separate from the group.

As you look back on these value orientations divisions and consider various cultural groups, you will discover that "orientation" is the key focus. "Orientation" implies a bent, a leaning toward; it does not imply an absolute, a fixed, consistent pattern. Our perception of a value orientations system whether for our own culture or for other cultures must account for the complexity, variations and mutability within any system. Cultures are dynamic. They are in the process of change to the time, place and people. Within this fluidity we can gain a cultural sensitivity and cultural awareness which will enable us to adapt more readily with less stress. At times traditions fall by the wayside and change becomes the norm. Later as the whirlwind of change dies away, we may once again seek stability through traditions and set patterns. We seek some stability and direction to provide us with a pattern for ourselves, our social relations and our relation to the world.

Cultural norms provide us with a guide for appropriate behavior in a specific society. Samovar (1985) connected cultural norms with religious and philosophical beliefs. How we view our existence in this world and how others view their existence directly relates to our religious and philosophical beliefs. An example of how cultural norms dovetail to our philosophical and religious beliefs will clarify this concept. Western thought patterns differ from Oriental thought patterns. Stewart (1977) views American patterns of thinking as analytical. The world is composed of facts. The whole can be divided into logical steps. The reductionist idea reduces the whole into parts. This dissection into pieces enables us to more easily understand the whole. Contemporary Western thought as in this American pattern stems from the scientific method of observation and research to understand natural phenomena better. This excessive respect for the scientific method and technology has led Westerners away from the intuitive and dimensions outside the scope of our sensory perceptions.

The Oriental thought process allows for dimensions beyond the immediate world. Intuition, insight, the whole, a duality are all recognitions of patterns beyond the lineal, beyond the step-by-step. Studies of the brain have shown that Western societies have tended to develop the left hemisphere functions at the expense of the right brain hemisphere functions. Oriental societies place a greater emphasis on the right brain hemisphere than in the Western world. As

Western people have delved into the right brain functions and drawn upon these underused resources, they have often discovered a new, exciting process of creative wholeness and ease in solving problems and finding solutions not found by them before in their methodical, step-by-step analysis in attempting to find solutions. The step-by-step process has usually resulted in a reaffirmation of the conventional. It is effective in dealing with situations which have tried and true solutions, but provides little means for breakthrough to new approaches and discovery.

Rico's Chart of the Sign/Design

Rico's (1983) chart of the two hemispheres of the human brain helps us understand the differences between the Sign Mind of the left hemisphere and the Design Mind of the right hemisphere.

Sign Mind - left hemisphere	Design mind - right hemisphere
.One-at-a-time processing,	.All-at-once processing,
.Sequential: a to b to c,	.Simultaneous: a complex image,
.Details: a wart,	.Connects the world into related wholes,
.Splits the world into identifiable pieces,	.Analogic: correspondences and resemblances,
.Logical, cause and effect,	.Receptive to qualitative, unbounded aspects, feelings,
.Receptive to verifiable aspects of the world: 2X2,	.Emotional nuances of thought,
.Charts information,	.Imagistic thinking,
.Linear thinking,	.Open-ended ideation, clusters,
.Rule-governed,	.Limited syntax; images, units,
.Draws on previously accumulated information,	.Lumper: connectedness,
.Syntax, grammatical strings,	.Remember complex images,
.Distinctions important,	.Mute--pictures not words,
.Remember complex motor sequences,	.Discovers "what",
.Talks and talks and talks,	.Receptive to words as Design: "Wide warm woman, white-thighed. Wooed and wed. Wife..." (John Updike).
.Knows "how",	
.Defines as sign: "a woman is a female human being".	

Conclusion

Our cultural value orientations are important and absolutely necessary for us to function with any degree of success and ease within our cultural framework. But when we strictly adhere to our cultural norms to the exclusion of others we allow no room for growth and change. We maintain the status quo and an ethnocentric view of the world. When we recognize, accept, respect, and value other cultures we learn to move between cultures and to seek in other cultures possible solutions to nagging universal human problems facing us all. We are on the verge of leaping beyond cultural boundaries and nationalistic boundaries to an international/intercultural level and beyond to a transnational/transcultural plane. The days of the

horse and buggy disappeared to the horseless carriage, the car. We have moved into the age of airplane and now on into space. Our sense of oneness on this planet has increased through satellite communication and rapid, high speed air transportation affordable to many in the industrialized world and to the elite of Third World countries. Values will be the directing force of the transnational mind as we seek common grounds. Values at times will be in opposition and cause conflict. At times values will converge to universal truths which will bring peace, goodwill and harmony. Inescapably we must face our own value system and begin to relate more effectively to the value systems of others.

CHAPTER 7 AMERICAN AND HISPANIC CULTURAL VALUES

When we Americans begin to analyze our dominant cultural value orientation and when we begin to be aware of how others perceive us Americans and why, we will at times be flattered by some of the positive values associated with us but other times will be dismayed at some of the less than positive values which are also attributed to us whether we recognize them as part of our dominant value orientation in the United States or not. We may reject others' perception of us for various reasons. Perhaps we perceive the United States differently. Perhaps the American cultural value in question is not in keeping with the group we have in mind. Perhaps we prefer denial to recognition of the value.

The following lists some American cultural values and patterns. The purpose of the list is not to define American culture definitively. It little matters whether you agree or disagree with all of them, a small percentage of them, or none of them at all. Their value is in helping you to develop your cultural analytical skills by providing you with thought- provoking cultural characteristics. Culture is in constant flux and change. The degree and rapidity of change depends upon a number of factors. No single list will represent a specific group at a single point in time and place. The more you discover about cultural values and patterns the better able you will be to analyze which ones are operating at the time and how they are affecting the situation.

Stewart's American Cultural Patterns

A classic work on American cultural patterns by Edward C. Stewart (1977) uses Kluckhohn and Strodtbeck's value orientations model as a basis for explaining mainstream American culture in four categories: self, world, activity and social relations. Many have found this a useful model which they have used to compare and contrast cultures in a cross-cultural analysis.

Kraemer and Cultural Variabilities

After analyzing and coming to conclusions about specific cultures, we discover that we can discuss an orientation, a leaning toward but we cannot come up with a definitive statement for the whole group. No one definite statement can be made except to say that no definitive statement on a specific culture is possible. The cultural value orientations described by cross-cultural analytical skills derives from the situations and must include all the variabilities affecting it. Kraemer aptly stated the appropriateness of arriving at a list of cultural values and patterns.

Rather than squeeze the new situation into an old situation, each must be considered anew. "If the shoe doesn't fit then don't wear it" is an old axiom which applies here. The cultural element you have in mind may or may not apply. It is up to you to determine why or why not.

Kraemer produced a video on Americans. Persons viewing decide what American cultural values are in operation at the time. Among the possible American cultural values are: individualism, egalaterianism, action-oriented (doing), interpersonal relations as utilitarian more than social (serve a purpose, for practical reasons), universalism (guided by laws), work-oriented (self), and competition as motivator.

American Individualism and Personal Freedom

Stewart also points out the lack of involvement of Americans in interpersonal relations. Americans value independence and freedom. They prefer not being obligated, nor do they wish to make others feel obligated to them. They pay their way as they go and expect others to do likewise. They want to stand on their own feet rather than look for someone to serve as a support. They do not build close personal ties with others in which each can rely on each other for mutual assistance and support since they would perceive such behavior of expecting assistance from others as taking advantage of the other party.

In sharp contrast to the American pattern of personal independence and impersonal, distant social relations is the godparent system or "compadrazgo" system found in Hispanic and Italian cultures which stresses close personal contacts and social responsibilities. The "compadrazgo" system recognizes that in many instances we need support since many circumstances are beyond our control. A strong support system from the immediate family and the extended family of godparents and relatives enables a person to find support whenever needed. They never stand alone in any crisis nor do they feel responsible for all which happens in their lives. Fewer feel they are responsible for failures. They recognize that many factors are beyond their personal control. They accept circumstances more readily and seek out others from whom they can expect to receive assistance. Economic downturns, loss of employment, loss of health, tragedies can be better managed in a culture which stresses strong interpersonal relations and interpersonal responsibilities. When persons identify closely with others they can draw upon them for assistance. The Hispanic "compadrazco" system enables a family to extend their family and to recognize those who form a close-knit unit with the family. In such a close-knit system fewer fall through the cracks because of daily stress; fewer succumb to a sense of defeat and failure. For health problems, general assistance and many other needs, a person in the United States must turn to impersonal social structures but in Hispanic societies they more often turn to their informal networking and extended family for personal assistance..

Motivation - American and Hispanic Patterns

Related to the notion of mutual obligation and assistance in Hispanic communities is the element of motivation. Hall, 1976 in Beyond Culture relates the situation of an Anglo teacher with a Spanish American class in the Southwest of the United States. She was having trouble motivating

individual students. They refused to strive to be on top. A value of the group was not to stand out, not to compete, but to be one with the group. If they were to achieve better than others then they would be putting down others. A cooperative model of mutual assistance rather than a competitive model of achievement could have turned the learning environment into a more positive experience related to their values.

Implicit American Cultural Assumptions

Kohls (1981) and Kraemer (1979) list implicit American cultural assumptions. Because these assumptions are so deeply rooted in society and underlie behavior patterns within the society they remain unstated and unquestioned. They do not come to the surface, as a result the society need not defend them. Kohls holds that seven-eighths of the world operate on implicit cultural assumptions diametrically opposite to these implicit American cultural assumptions. Perhaps as you read the list some of these deeply held assumptions will surface for the first time for you. Or you may decide that the dominant American pattern has changed and is now different. Not every American nor every group in America will fit these patterns. Remember the axiom about the shoe--if it fits, fine, but if not, then don't wear it; find something else.

Kohls and Kraemer include the following in their list of implicit American cultural assumptions. To this list I have added my perceptions on implicit Hispanic cultural assumptions related to these.

1. We Americans do not believe in fate but instead hold that we have personal control over ourselves, others and our environment.

Hispanics believe that many elements are beyond their control and that they must accept these.

2. We Americans believe change is inevitable and even desirable.

In Hispanic society tradition is valued. In Spanish the word "novedad" meaning novelty, something new, is derived from the words "no verdad" meaning not true, not acceptable.

3. We Americans value equalty, egalatarianism. People from different social, economic classes are more ready to treat each other on an equal basis.

Hispanics recognize different social classes. Aristocracy, the titled and landed gentry, and those with educational titles, expect to be treated with respect. In Latin America the servant class and the peasant class are expected to stay in their place. Although they are recognized as a close part of the family structure, they are not on an equal base with the family. They must show respect and stand apart from activities in the family.

4. We Americans value individual liberties and freedom.

Hispanics value close interpersonal relations with their immediate and extended family.

5. We Americans believe in self-help. We believe that we can pull ourselves up by our own bootstraps, an awkward position. Our own efforts determine our success.

Hispanics count on others. They believe that "palanca", pull, is important for success. Who you know determines how well you can succeed.

6. We Americans value free enterprise and competition. Even when the federal government bails out Chrysler, banks, airlines and other large businesses in dire trouble, the government still upholds the fundamental value of noninterference in favor of free enterprise in capitalistic ventures.

Hispanics value cooperation. Social ties may be more important in choosing which product to buy or who provides service.

7. We Americans are oriented toward the future. We are always planning what comes next. We rarely enjoy the present or fully realize what is happening because rather than be aware of the present, we are already anticipating the next step.

Hispanics value a sense of now, of present time orientation. They combine living and working. They are less likely to push ahead, ignoring the present for a concern with the future. This does not imply that they do not plan for the future, but rather that it is not their overriding concern to an exclusion of the present.

8. We Americans are action-oriented. We must "do" something. We believe that we can solve most problems and that solutions involve activity.

Hispanics carry an internal sense of worth, of human dignity. The internal is valued over the external. They would view action as just a way to spin one's wheels without making any significant difference.

9. We Americans are informal and casual in our appearance and social relations. We prefer casual, comfortable clothing. We call each other by first names. Walking, sitting, standing, we carry ourselves in a relaxed, easy-going manner.

Hispanics are more formal in appearance and social relations. They prefer being more dressed up on all occasions, men in suits and women in nice dresses. They usually spend more money and time on their personal appearance, hair styling, clothing, polished shoes, manicured nails. They carry their bodies in keeping with this sense of personal pride and attention to their appearance.

10.We Americans are direct and open. We get to the point. We believe in honesty and saying how things really are. We are concise and brief in our personal dealings.

Hispanics are sensitive to the other person. They will say things to please the other person. The American might view what they say as lying,

deceitful and hypocritical. For the Hispanic harmony in the social relationship is what is valued. How they make the other person feel good and how they help the other person even though the information given is not accurate is more important. Hispanics may talk about many other subjects before coming around to their reason for calling on another. The amount of time spent on light conversation before asking for what they want is much longer and their manner of asking is more indirect than in American society.

11. We Americans are more practical. We believe something should be useful. Utilitarian worth is more important that beauty.

Hispanics hold spiritual and artistic values in high regard. They consider that the United States is a strong materialistic, utilitarian society which fails to sufficiently recognize artistic and spiritual values.

12. We Americans are oriented toward problem solving. We get caught up in the process and the outcome of finding a solution at the expense of the interaction taking place.

Hispanics concern themselves with group rapport and harmony. They may or may not achieve the goals and tasks, but these will remain secondary to maintaining good social relations.

13. We Americans hold to "cause and effect" logic. We look for what brought something about. We believe that we can figure out how to come up with the desired results.

Hispanics are more concerned with the internal than the external. They do not feel they need to influence events, to change things, to do something about situations. They work together and believe that the working relationship is of prime importance as they proceed.

To conclude, these cultural assumptions are broad generalizations which apply in certain places and circumstances. No generalization applies in all cases at all times. You will be the one in charge of ferreting out the cultural assumptions affecting your situation.

Hispanic Perception of North Americans

In the United States we often refer to ourselves as American but for Hispanic Americans this term would also include them. They would more likely use the term "norteamericano" for a person from the United States. While we in the United States may feel that we are warm and friendly, Hispanics may perceive us to be cold, confusing, cruel, superficial and hypocritical. At the same time they may find us open, friendly and free. It will help us understand Hispanic perception of us if we examine each of our underlying assumptions. When North Americans meet they often begin with "small talk" about how the other person is feeling and about the weather. Such small talk rather than an expression of real concern is more

formality. We really do not expect to spend much time talking about these concerns but rather be more interested in getting down to business, stating what is on our mind, and taking one thing at a time. We will show less concern and regard for building lines of communication, mutual trust, and mutual responsibility. Our American level of social concern is superficial and abrupt for an Hispanic. The efficiency and directness we use may work in running a machine but in social relations especially with the Hispanic world we would certainly be perceived as being cold, cruel and confusing. We begin by acting like we are interested in them but we do not carry over this interest into actions.

Time - Hispanic Versus American

Hispanics deal with time references differently than we North Americans. We Americans deal with time in a monochronic manner. We proceed one step at a time in an orderly fashion. We perceive this to be a logical, systematic way. Hispanic time reference is polychronic. They will juggle several items simultaneously. They do not feel the need to give undivided attention to any one specific item. A North American who has an appointment at the office of an Hispanic business person would expect his undivided attention. For the North American behavior of dividing attention between various matters and persons at the same time would appear rude and lacking interest in the person in the room.

Immigrants and Values in the United States

When we reflect on the definition of culture and how it operates in a society we can understand its power in maintaining dominant cultural values despite an influx of other cultural groups. The United States is a pluralistic society and through continued waves of new immigrant groups reinforces divergent values of the cultural groups.

Two reasons support why the dominant system continues in force: the power of the dominant group, and the strong commitment many immigrants make to adapting to their new homeland. Brislin (1979) discusses how the immigrants left behind not only their countries but also their old country ways. In the past immigrants realized that they would never return to the old country not even for a visit. Today because of distance, finances or political reasons many immigrants do not foresee a day when they can return to their homeland. Some prefer to sever their cultural ties.

Hispanics for various reasons have tended to maintain cultural ties including language much more so than other immigrant groups to the United States. They usually were less committed to American society. Those of Mexican descent knew that they could easily return to Mexico. Many felt themselves to be more migrant than immigrant in nature. They came because of higher wages in the United States. Once they earned enough they planned to return to Mexico. The situation for Puerto Ricans is different than for Mexicans since they are citizens of the United States. They can move between the island and mainland United States as they please. Family often visit back and forth. In Puerto Rico harsh economic conditions pushed them off the island. At times in the ghettos of New York's Spanish Harlem they were forced into even more appalling conditions. They lacked educational and job opportunities on the mainland. Their social and cultural ties and the more pleasant tropical climate with soft breezes, swaying palm trees,

and sandy beaches pulled them back. Both those of Mexican heritage and Puerto Ricans found themselves separated from mainstream culture because of physical characteristics which set them apart. Children growing up away from the home environment discovered they were strangers, foreigners, when they would travel back. Mexico and Puerto Rico were not their homelands yet in the United States they often were not accepted as being a part of the larger community where they lived.

Cubans in the United States feel they cannot expect to return to their homeland. When Fidel Castro rose to power and took control in 1959 many of the professional and entrepenurial groups fled to the United States. The Bay of Pigs fiasco confirmed for many that they could not expect to return to Cuba. Fidel Castro overthrew the dictator Fulgencio Batista with the support of the middle class. But once he arrived in power he did not permit opposition nor differences in opinion. The middle class felt Castro had deceived them. Castro imprisoned many of his closest friends and turned to the Soviet Union for support. Future expectations for Cubans in the United States are different than for most other Hispanics. They have come to accept that Castro is not going to fall from power in the near future and that they cannot return to Cuba.

The first Cubans to arrive after Castro's overthrow of the government had a higher socieconomic status in their own country than that of other Hispanics in the United States. That changed when in 1980 over 100,000 Cuban refugees arrived on boats to Florida. They are referred to as "marielitos" since their port of embarkation from Cuba was the port of Mariel. These Cubans were generally of a lower socioeconomic class than the earlier Cuban refugees. They arrived at a time when the United States was in an economic recession, which further exacerbated their problem in finding adequate employment. These Marielitos not only lacked occupational and educational skills to get good jobs but few jobs were available with less than favorable conditions at the time of their arrival.

Brislin (1983) reached several other interesting conclusions regarding immigrants in the United States. He found that the first generation tended to adhere closely to American cultural patterns. They valued conformity. They desired to be accepted. They wished to blend, to meld with others in the great American cultural "melting pot." As long as these first generation children did not have distinguishing features which set them apart, many did assimilate into the dominant American society. Some changed their noses, their surnames. Anything which set them apart had to go. Many paid any price to achieve their goal of being completely accepted; all paid the price of self-denial and of loss of self identity, in believing their own heritage to be inferior or at least not worth retaining nor maintaining.

Brislin further states that the first generation of immigrants rejected any outgroups of the mainstream, including those from their own cultural heritage. This intolerance and rigidity of the the first generation became an American cultural norm, part of United States history, which still affects our United States culture. Children growing up in such a rigid, intolerant environment became adults intolerant of outgroups. World War II helped spur on this nationalistic, isolationist sentiment. Many felt that they had to prove they were American; they had to fight for their country. Americans became more closed, more monolingual and monocultural. We became more convinced that we were "right" and exported our political and economic systems to others to help them resolve their problems.

American aid programs abroad became a means to transfer our superior programs to benefit others with little regard to whether these were appropriate or not. They often failed to look to the grass roots level for local development which would better meet the needs of the area. Americans rarely perceived, and little understood, the relativity of the cultural context in which they attempted to transplant their technology and systems. When things would not work out, Americans rather than perceive a different cultural norm would become defensive. We saw ourselves as "just trying to help them out over there." Much like the saying "it is for your own good" it often happens that the one saying it believes such to be the case. The one receiving the help may not necessarily hold the same opinion.

Americans for the most part have wanted and have tried to help others in the world. Many people have benefitted but often programs have not worked the way they were supposed to nor were the concerns and needs of the persons there fully taken into account. In Africa women are important in the food system chain, especially in raising crops and in food preparation. They have in the past been left out of the planning and decision making process. We may feel good about what we have done for others throughout the world but before we pat ourselves on the back too much we must understand how others perceive our help and why. By knowing how others perceive us we can better understand ourselves. We can also begin to figure out why differences in perception occur. We can plan a program more in keeping with the needs of others and our own needs and plans.

Fantini's list of American Characteristics

Fantini (1984) in his field guide for Experimenters going abroad with the Experiment in International Living programs presents a list of how others would describe us Americans: Informal, Generous, Loud, Wealthy, Friendly, Patriotic, Wasteful, Boastful, Hard working, Not class conscious, Time conscious, Uninformed about other cultures or about the world.

Fantini's list makes no value judgment. Postive and negative characteristics appear side by side. The list merely states but does not evaluate. How closely do you feel this list of American traits represents you?

Newsweek Poll - Others Perceive Americans

A 1983 Newsweek poll by Arena listed the characterstics various foreigners most often and least often associated with Americans. Among the groups the Japanese were the only ones to select "rude" as a characteristic most often associated with Americans. The West Germans were the only ones to select "sophisticated" as most often associated whereas those in France and Great Britian put "sophisticated" in the category least associated with Americans. Brazil and Mexico both included "greedy" as most characteristic of Americans.

Mexicans also included "industrious, intelligent, inventive and decisive" in the most often associated list; in their least often associated the Mexicans included "lazy, honest, rude, and sexy." Latin Americans often refer to the United States as the Great Colossus of the North, as capitalistic and imperialistic. These negative terms refer to the great power imposed on them by the United States. Latin Americans hold mixed diametrically opposed feelings and views regarding the United States.

CHAPTER 7 AMERICAN AND HISPANIC CULTURAL VALUES

It often appears to be a love/hate relationship of great admiration and equally great condemnation of American ways and influences. Latin Americans fear and resent the United States but they also envy and look to the United States as a promised land. They admire United States technology and wealth. They condemn the United States for the price paid to be a superpower, for our lack of a spirit of cooperation and mutual respect in working together to resolve hemispheric problems. The Organization of the American States has been referred to as a puppet of the United States. The United States government has often attempted to impose policy and to back groups in a country who will do our bidding. The United States frequently uses its clout to make other nations tow the mark otherwise their governments are overthrown, they lose United States aid, or they are ostracized economically and politically.

Perhaps you are of the opinion that a nation must act within its own self interest. But if we consider the goal we are trying to achieve of a peaceful, more self sufficient world freed from some of the major problems confronting us we will soon discover that what at first seems to serve our self interest nationally may not when we act globally to resolve some of our pressing global issues.

In our foreign policy we Americans may perceive ourselves to be altruistic, peaceloving, generous and democratic. We may not like nor want to accept the perception by others when we are referred to as "belligerent, overbearing, war-mongering, the Great Satan, imperialistic, and capitalistic. Our first reaction may be to come to our own defense, to point out the inaccuracies of such charges. Yet a defensive attitude will not succeed in changing the other's opinion. Rather than become defensive we need to become reflective. We need to understand the reasons why they have such an opinion of us. We need to analyze more carefully our relations with other countries and arrive at an understanding why others perceive our American society and country as they do. Our defensiveness, denial, anger will not alter their perceptions of us. Only as we understand how they arrived at their opinions can we develop a more constructive relationship. Our greater cultural sensitivity and awareness can assist us in bringing about a change in another's perception of us to more accurately reflect what we believe represents the United States people as a nation concerned with helping others to achieve their liberties and the right to enjoy life. Nor can we achieve our own aims by trying to impose our values on others. A recognition of other societies, an appreciation and a respect for the other societies can move us farther along toward a greater acceptance and respect for the United States as a nation. We can reaffirm our values as a nation and at the same time recognize, accept and respect the values of others.

CHAPTER 8 CULTURAL INCIDENTS AND CULTURAL ASSIMILATORS

Our American cultural patterns bind us and influence our perception of another culture. When we interact in a new environment so many things are happening at once that we need a way to control the situation. One way is to acquire the ability to analyze cross-cultural situations. By focusing on one cultural aspect and then reflecting on what was happening we can develop cross-cultural hypotheses. In later situations we cross-check our conclusions to determine when and if they still are applicable.

The previous chapters helped you to be more aware of your own surface patterns and behavior and your deep cultural values and assumptions directly affecting your actions and decisions. Perhaps you are thinking that now you are prepared to deal with another culture because of your greater sensitivity about your own. Unfortunately you cannot count on a carryover to get you through ambiguous, tricky, conflictive, cross-cultural situations. No amount of preparation can ready us for the complexity of our encounters. Nor can we control every situation as it develops; nor are we able to separate pertinent from nonpertinent details in every situation.

Kraemer (1979) states that even though we may be made aware of American culture through facts, it has little effect on our cultural self awareness until we are confronted with a structured experience which highlights the cultural factors and allows us the opportunity to actively practice analytical skills to identify the factors involved. Various techniques for building our cross-cultural analytical, problem solving skills have been developed. The names used vary--cultural analysis, awareness episodes, cultural encounters, critical cultural incidents, culture assimilators, structured experiences, and situational frames. Although the format varies, the purpose of these incidents is the same. They provide an opportunity to build cross-cultural skills in defined situations so that we can function more effectively in these situations in the future.

Situational Frames

Hall (1976) refers to these focused situations as situational frames. He calls them "the smallest visable unit of a culture that can be analyzed, taught, transmitted and handed down as a complete entity." Examples of situational frames are greetings, eating habits, and work patterns. When we take one situation for analysis we are able to reflect on what takes place, organize and categorize pertinent facts, and reach conclusions which will directly affect our behavior in future situations. We also begin to practice the appropriate linguistic skills for the situation. Even when we reach a satisfactory generalization for the specific situation we must test our conclusion in similar situations to find out whether it is appropriate or whether we need to analyze the situation again. Because we cannot know everything about a new situation we are bound to make mistakes. By developing a systematic means to analyze our mistakes we can more readily learn from them.

A basic element of culture is language. For each situational frame we must select appropriate language and behavior. Hall refers

to this as the use of situational dialect. Others call this appropriate level of discourse. Behavior and language vary in greetings considerably if you are greeting your boss, a friend, a child, or an older person. In Hispanic cultures you may learn that in close relationships hugging and kissing are appropriate along with the greeting. But in a situation you must still determine whether it is appropriate or not.

One young woman talked of her experience in which she was confused what was a proper greeting for a Hispanic male counterpart since she felt very uncomfortable with his effusive greeting. She was aware of the general concept about close contact in Hispanic greetings but was sensitive that in this case his behavior was not acceptable. Only because she was able to analyze the situation for herself at the time could she evaluate the situation she was experiencing. She was comfortable with a degree of ambiguity about what was appropriate and that perhaps she was misjudging the situation when she interpreted his behavior as inappropriate sexual advances. In this situation both were learning something about the other. The Hispanic male perhaps believed that North American women were more sexually loose. In this case he did not have his assumption reaffirmed. She, on the other hand, may have reconfirmed the Latin lover Don Juan stereotype about the Hispanic male. In the future she would be a little more reticent when greeting Hispanic males until she arrived at a comfortable feeling of what is appropriate for both parties.

Hall's Action Chain

For purpose of analysis we isolate fragments of what is happening at the time. Other activities are taking place. Events move on, link together with others, interact and influence future events. Hall (1976) calls this the action chain. An action chain is a series of events in which two or more people participate. In the greeting situation between the Hispanic male and the North American female the appropriate language and behavior were of concern. In an action chain rather than a question of greeting she would begin to analyze male/female roles and her response not only to the greeting but to the roles each will assume and how she will establish her point-of-view in an acceptable way so that both become clear about what the other is thinking and what to expect. They both need to maintain their integrity and gain mutual respect.

The male/female role in Hispanic societies has changed and varies depending upon the place, but for the most part the woman is considered to need protection and is easy prey for the Hispanic male. In 1962 when I, a young woman in my twenties, arrived in Ecuador alone, unaccompanied by a male family member, as one of the first Peace Corps Volunteers in the country, the Ecuadorians asked me in disbelief "you mean you are not here with your father, or brother, or husband." For them this was an entirely new role for a woman and completely inappropriate. Both they and I had to come to terms with this new dimension on our roles in the small, agrarian community high in the Andes. I am sure that future Peace Corps Volunteers were measured by the Ecuadorians' first encounters with me and the other volunteers.

Personality Traits Consistent with Adaptability

Each of us has personality traits which can hamper or improve our ability to adjust to another culture. Some refer to our ability to learn from mistakes as a tolerance for failure, a tolerance for ambiguity. A person who is rigid and exacting, a perfectionist, may find such tolerance for less than an adequate level of behavior too inconsistent with underlying beliefs to be acceptable.

Related personality traits are flexibility and a sense of humor. With these traits when something goes wrong we can laugh off our mistakes and try something else. By building our cross-cultural analytical skills we are more likely to hit on an acceptable pattern of behavior or at least understand the situation rather than throw up our hands in confusion and give up.

Structured Experiences

Direct cultural experiences are certainly a critical time for cross-cultural analysis and problem solving. But perhaps less painful and certainly less confrontational are structured experiences beforehand. Brislin's Intercultural Incidents (1986) is a practical guide for building cross-cultural analytic skills. It presents one hundred critical incidents in short descriptive passages. Several explanations for what went wrong are listed from which to select on what went wrong. The appropriateness of each choice is then explained. Cultural themes present a general analysis. The objectives of the incidents and choices are:

1. To be able to analyze problematic cross-cultural encounters.
2. To be sensitive to intercultural interaction.
3. To be sensitive to another's point-of-view and attribution.
4. To develop a sense of cultural relativity.

The critical cultural incidents all involve situations in which something went wrong and the person involved was not aware of a problem until it developed. Brislin groups these incidents into themes: anxiety, disconfirmed expectancies, belonging, ambiguity, confrontation with one's prejudices, work, time and space, language, roles, group/individual, rituals and superstitions, class and status, values, categorization, differentiation, ingroup-outgroup distinction, learning styles and attribution.

As a person is able to select more accurately from the choices for the critical incidents on these themes, the person should be better able to make choices within cross-cultural experiences. These incidents are a means to assimilate culture in general, therefore the term culture general assimilator. One takes on a general sense of culture and applys the skills to other situations. One considers feelings and attitudes, knowledge and organization.

Writing Critical Incidents

A person in a new environment can benefit from writing critical incidents on situations which have caused a problem. These written incidents enable a person to organize the details involved, reflect on the situation and reach conclusions outside the immediate stress of

the situation. Duly (1977) tells of the use of cultural analysis awareness episodes written by Experimenters in the field with Experiment in International Living Programs. Rather than focus on "critical" they prefer the more general term of cultural analysis awareness episodes. The Experimenter focuses on a situation defining and refining it in writing. They reflect and clarify arriving at their role and behavior in the situation and on what would have been more appropriate for the situation.

Structured Experiences for Cross-Cultural Learning

Another practical book, A Manual of Structured Experiencews for Cross-Cultural Learning by Weeks, Petersen & Brislin (1985) is a collection of techniques, many originating from Peace Corps training, for group activity. But many of these activities are appropriate for one person, such as check lists, assessments and selections. The experiences are clustered into six areas: introducing oneself, dynamics of communication, roles, group process, and community.

Value of Cultural Activites

While these practical activities in Weeks and Brislin are excellent they depend upon your readiness to learn from them and the degree of transference to your own cross-cultural encounters. Scoring 100% on critical incident choices, completing every structured experience perfectly is not the same as performing successfully in one's cross-cultural situation.

An example of the lack of transference which often occurs is the couple who scored perfectly on their premarriage counseling assessment and supposedly would be a perfect marriage. In less than a year they were divorced. They knew the right answers but did not successfully apply them in their own situation. As you proceed be willing to admit to yourself who you are, how you operate and what helps you to be more effective. Circumstances may warrant your stepping back sometimes, waiting for a different time, different circumstances and a different you. Knowing the right answers may help you to understand the situations but you will need to apply them based upon an awareness of yourself and the other culture.

Negotiating in Cross-Cultural Situations

The cross-cultural incidents which are most critical involve the negotiation processes taking place between countries and between persons of different cultures. During the month of November, 1987 United States Secretary of State George Schultz and the Foreign Minister of the Soviet Union Shervardnaze worked on the final details for the nuclear missile treaty to eliminate medium and short range missiles. Negotiators attempted to end the Cuban inmate riots and takeovers of federal prisons in Oakdale, Louisiana and Atlanta, Georgia. When Castro and Reagan signed an agreement which included the right to deport some of the Cubans being held in prisons, these inmates fearing deportation rioted and took hostages in a two-week standoff. The agreement did not state who were considered the 2500 excludables who would be sent back to Cuba. These negotiators had to be sensitivity to cultural differences and also to acceptable terms for both sides to reach agreement,

Negotiators must be highly trained to deal with the most sensitive and the most volatile of situations. They are needed whenever two parties with different needs or different viewpoints try to reach an agreement on a matter of mutual interest. Perhaps the parties could negotiate directly. More often because of the differences they will discover that a third party, a trained specialist, may more easily assist them in arriving at a mutually agreeable decision. Mediators play a special role when parties fail in their negotiations or prefer not to negotiate directly.

Four negotiating styles are: factual, intuitive-creative, normative-bargaining, and analytical-decision making. Each style depends upon factors such as how the other side responds to the style, how the persons negotiating work best, and what type of bargaining is going on. The factual style may be more appropriate for Americans dealing with Americans since they tend to be matter of fact and direct. The intuitive-creative style may be more appropriate working with Hispanics since they tend to be more spontaneous in their responses. An analysis with decisions along the way may be appropriate for dealing with Europeans such as Germans and French. The normative-bargaining may be best for dealing with Russians since often they will throw in a last minute term. You may wish to role play all four styles with another to experience what each might be like and when it might be more appropriate. Once you gain awareness of the differences and experience in using each, you will be able to draw upon the one you assume to be most appropriate and to change when you discover that one style does not seem to serve your purpose. Negotiators are not born but they are made. Each of us negotiates deals of one sort or another. The more we try using different styles the more proficient we become with the negotiation proess.

Brislin (1986) refers to the negotiating process as:
1. defining the situation, 2. analyzing skills and styles of both parties, and 3. planning and developing strategies and tactics. The negotiating process demands the highest cross-cultural awareness, linguistic abilities and intercultural communication skills. A negotiator needs the following cross-cultural skills and traits: empathy, persuasion, stress management, clear expression, flexibility, cultural awareness, and understanding.
A negotiator should speak the languages involved with native or near native ability. The negotiator should know the specific cultures of the parties as well.

The negotiating process demands high levels of cross-cultural and linguistic abilities in which all elements come into play amd the stakes to achieve an outcome are greater than in most cross-cultural interaction. Each incident which occurs affects the outcome of the negotiating process. To assist with building negotiating ability consider an entire case study from beginning to end of what happened in the process itself. Explore each detail of what happened and the result.

As we develop a method of negotiating to arrive at solutions we better plan how to function more effectively not only cross-culturally but whenever we wish to achieve one of our aims or to consider a problem or concern. We may decide to do nothing or to give up in conflict situations. While such behavior is appropriate at times for certain parties we need to find a more effective way of dealing with problems such as critical analysis and negotiations. When a situation arises you will be the one to decide whether to confront it or run away from it. You must determine what information you have, your cultural understanding of the situation, your

interpersonal communication abilities, your commitment, your decision-making ability, your self understanding and self reliance. Like the trite expression, don't judge a book by its cover, be sure that you have delved into the situation and yourself sufficiently to make your decision. Once you make your decision, hang loose. Few decisions are cast in concrete. You will need to reevaluate your decision as you proceed to be sure that the course of action is still appropriate. The more unfamiliar a situation is for you the more likely that you will need to make changes along the way.

Cross-Cultural Analytical Skills.

Cross-cultural analytical skills and negotiating are important when we live and deal with another culture. They also serve us well in dealing with another person. Because each person is unique, we each in many respects represent another culture. When we use the same cross-cultural sensitivity and the same care in negotiating with family, friends and colleagues, we can develop a better working relationship and a means to deal with problems as they arise. We strive for peace and harmony yet often because of lack of sensitivity fail to achieve that which we desire most.

CHAPTER 9 CULTURAL ADJUSTMENT

Our own culture puts cultural blinders on us which hinder our observation of other cultures. They limit our perspective and give us tunnel vision. Because of our culture we develop a mind set which affects our interpretation of our surroundings. In addition to being bound to a culture our perception is affected by the activity, the situation, our status, and our past experiences. Hall (1985)

What we think we see is often not what we really see and what we do see is probably not what we think we see. Our senses and perceptions play tricks on us. Each of us perceives reality from our own perspectives. Reality is not limited to one but to multiples based upon differing points-of-view. For our own society such limited perception is absolutely basic for our adequate functioning within our society. It permits us to pay attention to certain things while we ignore others. We know what is expected in familiar situations.

The same does not hold true when we are in a new environment such as another culture. We now need to pay attention to much more. Yet we carry over our limited perceptions. We often misinterpret what we do perceive. Because of the frustration and anxiety at this stage in cross-cultural adjustment you may have trouble believing that living in another society is all that wonderful. When frustration and anxiety build you may wish you had never left your comfortable home environment.

Depending upon the person or the situation reactions to a new environment differ. When a new situation becomes uncomfortable for you, you may decide to weather out the storm, or you may decide to abandon your new environment to return to the one which you know. Such a decision to continue or to give up depends upon how you perceive yourself and the situation. Although you may seek advice and find support, you alone are the one to make the decision whether to stay or to return. Neither decision is right or wrong but depends upon you and your circumstances.

One young man, the cohesive force in our Peace Corps Training Group, changed dramatically as a result of crises occuring when he first arrived in our host country. During training we could count on him to lift our spirits and to bring us through the hardest and most trying of times. Later when I encountered him in Ecuador I little expected to find a closed, bitter, changed person. The circumstances he had encountered had changed him drastically in a very short time. Because he had not received clearance he came down later by himself rather than with our group. His first experience in the country was losing his typewriter at the airport. He next ended up with an emergency appendectomy in the country. His experiences affected how he responded to the beginning stages of incountry cultural adjustment. The circumstances he encountered overwhelmed his abilities to respond in his usual jovial, carefree manner.

A young Hispanic woman studying at a small liberal arts college in the Midwest experienced a complete breakdown when she received news of a death in her immediate family. The death itself was not the cause of the breakdown but more like the last straw, one more burden which at that point became overbearing. I believe that this person

experienced severe culture shock and lacked support to weather the storm. She could not confront another crises at this point. In addition to receiving professional help she received strong family support. Family immediately came to stay with her and to accompany her home.

How can you know how well you will adapt? Certain personality traits such as being more extroverted and open identify persons more likely to adjust. But more important than traits are support systems in place at the time we need them. We can plan support from family, friends and training. Even though we may do all the right things to ease adjustment for ourselves or others we have no way to determine our success since we cannot control the circumstances nor all the factors involved. Only as we are sensitive to ourselves and others can we know what response is appropriate in our cultural adjustment process.

Perhaps as you become more aware of the cross-cultural adjustment process, you will be more willing to give your new environment another chance. The cultural adjustment process is slow and stressful. In certain stages in the process you will have more difficulty. Although predeparture and in-country cross-cultural training cannot prevent the lows you are bound to experience such training can lessen the severity and shorten the duration in the cultural adjustment process. Your greater cross-cultural and self awareness will help you understand what is happening to you in your new cultural environment. By your openness on an intellectual and perceptual level you give your emotions and feelings a better chance of catching up with what is happening to you. You may be able to talk about and write about your experiences. But you may find control of your feelings lagging far behind. You may experience a general pervasive anxiety and ambiguity in the adjustment phase. It can be so severe as to immobilize or cripple you. You may find yourself acting in ways which are completely inappropriate or not being able to act at all. Rest assured that for most people in a new environment this feeling will eventually ease and you will begin to feel more comfortable in your new environment, more in control.

Why do we go through such an adjustment cycle to a new environment? Why does it have to be so hard on us? Part of the reason is that in a culture the society attempts to maintain order. When a person, because of choice or because of lack of awareness, does not follow this predicted order, an emotional imbalence occurs until this disorder is eliminated. The person can chose to leave the group or can adapt and even be absorbed into the group. (Grove & Torbiorn, 1985).

Hoopes Acculturation Phases

What is involved in the adjustment process? Hoopes (1979) identifies three phases in the acculturation process. He designates them as: Unfreeze, Move, Refreeze. In Unfreeze we unlearn our behavior pattern. We permit ourselves the luxury of learning a new way with all its inherent dangers and traps which lurk nearby whenever we take any risk. A change in our behavior demands us to look more closely at who we really are with all of our inadequacies. It

threatens our self image and by necessity lowers our self esteem and our self confidence. If our self esteem and self confidence are already low then we are in real danger of not having a safety net strong enough to hold us up. We may fall through. Our best alternative until we have a strong support system in place or a higher self image may be to remain frozen, to stay within our comfortable, secure, but limiting confines of our own perspective and our own environment.

Coping or Defensive Mechanisms

Even when we decide to venture forth for new discovery we may temporarily or permanently get stuck in a rut. We continue using coping mechanisms, defensive mechanisms, which while effective for our survival in our own environment, are inadequate in helping us adjust to our new environment. We cannot move ahead until we go beyond the defensive mechanisms which are in place as safeguards to prevent overwhelming stress when we are not prepared or capable of handling it. Coping mechanisms help us to maintain our sense of self-worth. But until we are willing and able to change our perceptions and behavior we will be ineffective in reaching our goal of greater awareness and understanding of our new environment. Growth involves change. Self growth depends upon our willingness to recognize the need for change and to actually change.

Until we are ready for self growth, coping mechanisms provide us with a temporary means of support. They prevent a precipitous collapse into culture shock. With time we will most likely be able to move beyond these coping mechanisms. We will stop our denial for the need to change, our unwillingness to accept change, our flight from a new reality. When we are able we can permit ourselves to view our surroundings with a new perspective and acquire new patterns to function more adequately in the new environment.

Fight, Flight, and Go Native

Three common coping mechanisms are: Fight, Flight, and Go Native. In "fight" we reject the host culture. We feel and believe our ways to be superior. We are hostile to the new ways. In "flight" we run away from the host culture. We stay in our own enclave, our own ghetto. We create a little America separate from the host culture. If we should venture forth we carefully wrap ourselves in a cocoon of protection from the host culture.

Perhaps you may find the inclusion of the "go native" coping mechanism as strange. The reason is that persons who decide to "go native" rely on the host culture and persons from the host culture for their very survival. They lose their sense of self and self-worth. They copy the host culture completely. They may believe that their cultural adjustment is moving smoothly. Indeed they will quickly acquire the behavior patterns and perhaps the ways of thinking to function in their new environment. But the danger in the "go native" process is the loss of self identity. If you attempt to be just like persons from the host culture you must deny your very self. Your loss of self can be even more damaging than the fight and flight syndromes.

Once you are willing to accept yourself in terms of your own culture and your own personality you are able to grow.

In addition to our own readiness to adjust to a new environment, the new environment must be ready and willing to adjust to us, to permit us to enter. When the host culture perceives us to be outsiders, to threaten their own self identity, the less willing they will be to permit us to interact with them. When you are considered as an outgroup you will feel rejected and alienated from the culture you are trying to understand. Perhaps with time, adjustments will take place by both you and your host environment which will permit a greater openness. But then again perhaps neither will change and one or the other will completely withdraw from interacting with the other.

In the process of cultural adjustment as described by Hoopes you must first Unfreeze your patterns and then Move ahead. At this stage you are moving beyond the coping, defensive behavior patterns you may have needed in place for support at first. You are able to grow as a person, to expand your horizons. Once you move on you will gain increased cultural awareness and understanding. Now the time comes for you to Refreeze. You must set these new patterns. You allow these new ways to lock into place. You become freer to pay attention to other matters since you have now acquired appropriate behavior patterns to serve you in your new environment. But your new behavior pattern is not permanently set. To prevent regression or loss of the new pattern you must continuously reinforce it. You must practice and use it in your new environment.

The process of unfreezing, moving and refreezing is a spiraling effect. After we complete one cycle, we begin another. A new pattern is developed by unfreezing an old way, moving, then refreezing. We set the new pattern. Then we begin another cycle. Thus we change patterns of behavior and perceptions to more adequately serve us in our new environment, our new culture.

Grove & Torbiorn Cultural Adjustment Model

Grove and Torbiorn developed a theoretical model using three psychological constructs to explain the cultural adjustment process. In addition they identify the effect of different types of cross-cultural training in easing the adjustment process. The three psychological constructs are: clarity of the mental frame of reference, applicability of behavior, and level of mere adequacy.

Clarity of our mental frame of reference refers to how closely our perceptions actually match those of the host culture. Rather than transfer our own culture to the new environment we learn to live within our new environment.

Applicability of behavior refers to how closely our behavior patterns match those appropriate for the host culture. We may think we are acting appropriately and using the correct language but in fact we may be mistaken. Other times we may be at a loss to know how to act or to figure out what the problem is.

Level of mere adequacy refers to the minimum level we are willing to accept as being adequate. This factor is directly related to our personalities. For those who demand a higher level of acceptable

behavior before they feel adequate the idea of accepting behavior which is merely adequate will be more difficult to accept.

These three psychological constructs act together during each of the four stages of the the adjustment process. Different types of training can affect these psychological constructs and ease the adjustment process.

If you are a well-adjusted, socially adept person in your own environment, all three psychological constructs remain at a high level. The first construct, clarity of the mental frame of reference, means that you are able to accurately perceive what is happening in your environment and why. The second construct, applicability of behavior, means that you are able to behave in a socially accepted manner. The third construct, merely adequate level of behavior, means that you are able to behave appropriately and accept the level.

When these three psychological constructs are high as a result of being in a known environment you feel in harmony, accepted, comfortable. You are in your own environment. In a new environment frustrations are inevitable. You must in some way learn new patterns. Your old ways, so secure for you, no longer are effective.

Four Stages of the Cultural Adjustment Process

Grove and Torbiorn divide the cultural adjustment process into four stages:

I The Initial Stage is similar to that of a tourist staying a short time in a new environment. Your new environment may seem quaint, exotic, unique. You are a detached observer. You are not involved in the culture but outside of it.

II In Stage 2 all three psychological constructs are low. You realize that your behavior is inappropriate. You do not understand why people act the way they do. You know that you are not performing even at a merely adequate level in your new environment. In this stage you recognize that you are out of synch with your new environment yet you are not able to surmount the differences to function adequately. This is the longest and most painful of the four stages. You do not know how to behave appropriately nor do you understand why people in the host culture behave as they do.

III In Stage 3 your behavior becomes more appropriate to the environment but your clarity of reference still lags behind. You realize that you do not understand why people do what they do although you are able to copy behavior patterns you have observed.

IV In the Final Stage your behavior and clarity of reference are now in harmony with those of your new environment. You are able to function more effectively. You feel comfortable in your new environment.

If you remain in the new environment and need to function within it, you will experience these four cultural adjustment stages. After a brief period in which your new environment is

exciting and you feel good, inevitably you enter Stage II in which there is a drop in clarity of perception and a drop in the applicability of behavior below the level of mere adequacy. This drop is unavoidable. It must occur before you begin to adjust to the new environment.

As you begin to adjust in Stage III your comfort level increases as your understanding of how to act increases. In Stage IV you also begin to understand reasons behind the new cultural behavior patterns and are able to accept and respect them.

Culture Shock

Culture fatigue is unavoidable in a new environment. It is a consequence of heavy, continuous but not overwhelming demands in stressful situations. When these demands do become overwhelming then we experience culture shock. The anthropologist Kalvero Oberg popularized the term culture shock in 1958. It describes "feelings of disorientation and anxiety that many people experience for a period of time while living in another country. It results from the awareness that one's basic assumptions about life and one's family's ways of behaving are no longer appropriate or functional." (King, 1985)

The following definition of culture shock is even more striking. It stresses the physiological and psychological breakdown. Neither the mind nor the body can handle the stress brought upon them by the many new factors. This definition states that culture shock is "an incapacitating breakdown in the neural and endocrinal systems of the body as a consequence of overwhelming stress." (Grove & Torbiorn, 1985) We should avoid culture shock by recognizing the symptoms and finding help before we reach this extreme. Help may be withdrawal until we feel ready. During this critical stage we need to find support from people in the host culture either from our own culture or from the new culture with whom we feel comfortable.

Because of the demands of living in a new culture, a feeling of pervasive ambiguity and anxiety can creep up and overtake a person unawares with devastating results. We can understand and adjust to this stage more readilty depending upon personality traits and training.

Personality Traits

It is important to be aware of personality traits which have been identified as enabling a person to adapt more easily and more readily to a new environment. Three personality traits which correlate well with the ease to adjust culturally are: a sense of humor, low goal/task orientation, and an ability to fail. These three traits enable a person to take a new situation more lightly and not to be overcome by it. Rather than blame oneself or one's new environment for the inability to function, the person more readily comes to accept this inability as part of being in a new cultural environment and thus will more likely be

able to move beyond defensive mechanisms to cope with the new situations more rapidly.

Persons with these three personality traits are less likely to suffer severe culture shock with all the inevitable dysfunctional consequences. In culture shock one goes through an identity crisis. One views the "self" relative to the new culture and finds the "self" lacking. In culture shock atypical behavior and negative feelings take control of the person. You may change from friendly and cheerful to sulky, hostile, belligerent, depressed, moody, and anxious. You may reject the new environment. You may turn toward your own ways for protection and feel that they are superior. The person in culture shock may mourn, miss loved ones and have a general feeling of malaise and sadness. (King, 1985) Recovery from culture shock is slow and painful. It requires an unlearning of cultural patterns for new ones. This process is even slower and more painful if the person has slipped far below the merely adequate level of functioning into severe culture shock.

Training for Cross-Cultural Adjustment

Training before departure and during the in-host culture experiences has proven successful in reducing the length of time and the severity of the adjustment process. In another chapter these various types of training are explained. One successful type called scare tactics reduces expectations and as a result persons entering the new environment lower their expectations.

Scare Tactics Training Technique

A group of business executives and their spouses received scare tactic cultural training prior to departure for an assignment in the Middle East. They were told to expect the worst and that they would find it extremely difficult getting used to their new environment and functioning in it. After such a predeparture orientation the situation could only look rosier once they were in their situations. Not one returned early.

They were told, "You are going to have an exceptionally difficult adjustment concerning male/female roles and relationships. You've got to expect that you'll be confused and disturbed and in some cases you won't know how to act. Just about everyone goes through it. Just about everyone gets over it sooner or later." You will note that this statement prepares them for the worst, assures them that most do recover, but disavows that all make it through this adjustment period.

Selection and Training of Candidates Going Abroad

No matter how careful the selection and self selection process is circumstances are in constant flux so that when persons arrive on the scene they may not find themselves as suited to make the necessary adjustments. In the 1970s many Peace Corps Volunteers in preparing for their assignments went

through training in their host countries. This "sink or swim" approach immersed Peace Corps Volunteers in their new environments where they learned to rely on their own resources to develop their cultural and linguistic skills necessary for survival on their own. Difficulties adapting surface more quickly since the persons are in their new environment rather than preparing to enter it. They understand that they need information. They can receive support more readily for their adjustments. Also the deselection process can be more accurate in deciding who should not stay in the program. In-host country training is more effective than predeparture training for Peace Corps Volunteers because the cultural adjustment process can proceed more rapidly. Volunteers are expected to be self sufficient and able to function on their own. This approach allows no moddle-coddling. They discover resources within to resolve situations. They learn to function in the new environment more readily so that they can be placed at their work sights on their own often in isolated regions of the country. They more quickly learn to work in harmony with their counterparts on their job assignments and have a feeling of greater satisfaction in their new work and living environments.

Such a severe cross-cultural immersion experience has been found to be the best approach for training Peace Corps Volunteers because of the personal resources each must draw upon. For others entering an intercultural experience who have not made such a deep commitment as the Volunteers and who represent a broader segment of the general population, stronger support is important throughout their intercultural experience. Good predeparture, in-country and reentry experiences can enable them to grow more rapidly in their cultural awareness and understanding.

Intercultural Training Goal

In all the training approaches and at all points in which training is provided, the goal is not to teach the sojourner, the person in the new host culture, proper behavior for the new environment. Even when proper behavior is being taught it is important to assist the persons in being able to cope with ambiguous situations. It would be an insurmountable task to attempt to teach every nuance of the new culture. Once in the culture through personal experiences the sojourner must accomplish the task of learning behavior appropriate for the various situations.

The goal of intercultural training is to reduce the severity of cultural adjustment and shorten the duration of Stage II in which a person feels less than adequate. Intercultural training provides skills and techniques to successfully adapt to the new environment.

Through cross-cultural awareness and self awareness training techniques the person finds their monocultural patterns shaken and challenged. They may lose their confidence. Training must proceed with care since if one removes the base on which a person

operates, if the assumptions they make for functioning no longer hold, they may have even greater difficulty functioning. When persons maintain their own points-of-view they have less difficulty in the adjustment process even though their points-of-view do not hold up in their new environments and at some point must be challenged.

Intercultural training must address the questions of how can change be brought about and when is intervention best attempted? Predeparture training can effectively alter the psychological constructs of clarity of mental frame of reference and applicability of behavior. All of the following training techniques can be useful for predeparture training: factual information, cognitive behavior modification (a self-awareness of rewarding and punishing experiences), attribution training (the ability to take the other person's point-of-view and perspective), general cultural awareness, self awareness and interactive learning

In-host culture training is absolutely necessary. Beforehand the trainees are virtually unprepared by previous experiences or education to grasp and to recall all that could be said prior to departure about a completely unfamiliar culture. The trainees need an indigenous physical setting and authentic social contacts in which their training can take place. In country in the host culture the trainees are in a reactive role; they need to know what to do in response to situations. Trainers can be responsive to their needs by preparing them beforehand and afterward going over situations. The trainers can provide individualized support to those whose extreme degree of focused or pervasive ambiguity is threatening to reduce their clarity of mental frame of reference to zero. (Grove & Torbiorn,1985) If a person loses all confidence they will be unable to function at all. This guide can act as your trainer in your new environment. You can draw upon it to understand how to adjust.

All in-host culture training has better and faster results than predeparture training. The trainees have the need and are able to apply immediately what they learn. Cross-cultural and linguistic training taking place in the country should form an integral part of the cross-cultural experience. If you read this section prior to your cross-cultural experiences, plan to come back once you are deeply involved in your experiences. It will make more sense to you then.

Short Stay Versus Longer Stay

For those planning a short stay abroad predeparture training serves to prepare them beforehand. It is unlikely that they will need to have a high degree of ability to function in their new host culture during their short stay. They are more likely to stay at Stage I in the cultural adjustment process in which they will not be fully involved in the culture.

During a short visit to another culture a person is more likely to remain a detached observer, a guest in an environment which may seem quaint, strange or exotic. The person's self

confidence and self esteem are less apt to be threatened. Even though their behavior may be inappropriate because they are outsiders they do not have a need to fit in. They will most likely be viewed by the host society as outsiders and may not be expected to conform. The person in a new environment for a short time often stays on a euphoric high. The novelty and difference are exciting. They need not adjust.

But if you remain in a new cultural environment for a longer period of time and expect to be fully involved you must be willing to take on the task of adapting. Brislin (1983) refers to affective, cognitive and conative adjustments, or in other terms, feelings, facts and actions. How you feel, what you know and what you do will all change during your adjustment cycle.

Cultural Adjustment and You

First consider your own willingness to undertake cultural adjustment. Consider what you have learned intellectually. This is the factual information which you know but which at this point will have little worthwhile value or meaning for you until you experience it directly. As Hall (1976) states you cannot understand the reality of another culture and accept it by reading about it nor by reasoning. You must live it. You must have a "gut level" experience.

Adjustment by Refugees and Immigrants

Now consider the cultural adjustment of immigrants and refugees in the United States and other countries. Often they left their countries not by choice but because of political or economic difficulties. Reflect on the stages of cross-cultural adjustment and the slow, painful process they must go through to learn how to function adequately in a new culture and usually in a new language.

The cross-cultural awareness and sensitivity you acquire can ease not only your own adjustment to new cultures but the adjustment of these immigrants and refugees whom you encounter. You will understand better what they are experiencing and you are apt to take more time to understand what is happening to them. You can help them in the cultural adjustment process they must experience for themselves.

Reverse Culture Shock

Once you have experienced other cultures directly you have changed significantly. You can never return "home". Upon reentry to your old environment you will discover that the closed, comfortable, secure environment you used to appreciate as home no longer can hold the same meaning for you. It will no longer be the center that it once was. Your ties have been stretched far beyond your past home environment. You will feel a new you. Even when your family and friends believe that you have returned and accept you as the person they knew before you left,

you will have a new perspective, one you will find hard to explain except to another who has traveled a similar journey.To help you readjust to living in your old environment find someone who has experienced another culture with whom you can share your experiences. Plan activities to include your new dimension. Think of bridges between the two cultures which you might build. Letters, films, friends are possibilities. Accept that a broader point-of-view came because of your experiences and that others lacking these experiences are most likely to be much more limited in their perspectives. You are on your way to being a universal person because you have reached out to other cultures.

CHAPTER 10 INTERCULTURAL COMMUNICATION

Up to now you have discovered much about yourself in this guide in relation to culture. You have become more sensitive to what you might experience in cross-cultural encounters. You have begun to understand the inevitability of discomfort and anxiety in the cross-cultural adjustment process, a process common to any new environment in which you may find yourself.

Now we will focus on the communication process itself in intercultural experiences, the interaction between persons of different cultures. By the nature of intercultural experiences, between persons but of different cultures, we are also concerned with interpersonal communication. Since we can only interpret our surroundings in light of our past experiences any communication relies on not only our own cultural patterns but also on our personal experiences. The same holds true for the person or persons with whom we are communicating. Perhaps by now you are beginning to sense the complexity of the communication process. You may have arrived at the realization that a sensitivity to intercultural communication requires an understanding of interpersonal communication as well.

A descriptive approach, telling what happens in the communication process, will enable you to analyze what you do, what message you are sending, what message you receive, and how you respond.

A prescriptive approach, a step-by-step guide telling you what to do and when, would be of little use to you since the specific situation would rarely be duplicated and so the guide would be of little value to you in the new situations.

A descriptive approach to intercultural communication will present you with the principles and factors of communication. Through analysis and application to various situations you will become more aware of the communication process, what takes place and how to reevaluate a situation when misinterpretation occurs.

You have already experienced cultural incidents and culture general assimilators. They have proven useful in gaining cross-cultural awareness. The term cross-cultural means that we cross over, that we enter into the other culture. In the communication process we are going to focus on intercultural. Intercultural stresses a sharing between the cultures. When we communicate with others we do not leave our culture behind. We carry our cultural trappings along with us. When we communicate with others from another culture, the communication takes place between us and hence is intercultural in nature.

Interpersonal relations and communication challenge us to a greater understanding of the other person or persons. Intercultural relations and communication demand even more awareness, since we are taking on another culture to understand as well. As we practice intercultural communication we will gain greater ease in all of our communication experiences.

Often our communication will involve a rhetorical process of persuasion and influencing. To be able to persuade another we must understand them well. We must consider their interests, their needs, their motivation, and their way of operating.

CHAPTER 10 INTERCULTURAL COMMUNICATION

Definition of Communication

What exactly is communication? Condon (1975) helps us to view the full dimensions of the communication process. He states, "(Communication is) any behavior that is perceived and interpreted by another, whether or not it is spoken or intended or even within the person's conscious awareness." You may have already been aware on an intellectual level, a factual basis, that communication, far from limited to words or to verbal messages, encompasses the perceptions of all behavior whether within one's awareness or below the level of one's awareness. All behavior and perceptions of behavior dictate what communication takes place. You are probably less aware of these behavioral factors when you are actually in the process of communicating with another.

The factors in communication involve perceived message and behavior, verbal and nonverbal, conscious and beyond our conscious knowledge, intended and not intended. As you consider each of the factors in communication and the effect when you are communicating interculturally you will begin to be aware of what is happening in your own communication.

When do we communicate? We are always communicating. We cannot NOT communicate. Condon (1975) expresses this constant, on-going process of communication. "It is impossible to not communicate because it is impossible to not behave." When we do nothing, say nothing we are definitely communicating with the others. Communication includes all behavior of all parties. Communication is always interpersonal.

Our own self images, how we perceive ourselves, and our images of the other persons, will necessarily enter into the communication which takes place. Consider your own self image. How do you describe yourself? What reference groups do you mention? Do you think of yourself first as a mother, or as a North American? How do you change your self description to your audience? Do you include your nationality, the region you live in, your origin, age, sex, profession, status, and roles? Reflect upon your various descriptions of yourself and the order. You may discover more about yourself, what you value, what you put first and why.

Consider the other persons and the labels you apply to them. What ways do these generalizations bring about a prejudicial stereotyping of the persons before you get to know them? Prejudging takes place because we react to others even though we have a minimal amount of information about them.

Consider the areas of your conscious awareness. What is within your conscious level of perception and what is not? What is within your subconscious, perhaps repressed for various reasons or perhaps part of your subconscious habits and cultural assumptions as a result of the enculturation process each person experiences within their society.

Perceptions are interrelated. Our self identity has a tremendous effect on how we feel about ourselves, our self image. How we identify others and how others identify us also has a tremendous effect on our perception of each other and ourselves. How good each of us feels about ourselves and our sense of self worth is tied to the

opinions of others as well as our own opinion. Carl Rogers (1961) in On Becoming a Person stresses the importance of self identity in building a positive self image. If we try to deny who we are, our roots and heritage, if we try to be other than who we are, we lower our sense of self worth. We must value ourselves as well as others. For effective interpersonal as well as intercultural communication we must strive toward mutual understanding, mutual acceptance and mutual respect. From this relationship we hopefully can build mutual trust.

Lets consider the many levels of communication, conscious and unconscious, intentional and unintentional. We may think of times when we received an unintended response to what we intended to communicate. To " correct" the misperception by the other persons we needed to go back to what we said or did to let the other persons know that was not what we intended. But at times we may say one thing and mean another or we may be unaware of our true meaning. We may say we are doing such-and-such for the good of so-and-so, yet the real reason for our behavior may be distorted or hidden from our consciousness.

Is the meaning in the message?

Where does the meaning lie in the communication process? Marshall McLuhan made popular the saying "the medium is the message". Hall (1976) emphasized the distinction between high context and low context. In high context situations the meaning is preprogrammed into the physical and social context in which the behavior occurs and the message carries little of the actual meaning being sent. In low context cultures the meaning is carried more by the message itself and therefore the person receiving the message must pay attention and interpret more cues sent at the time in order to understand the meaning. The more cues in need of interpretation the more likely that misinterpretation may take place.

Let's consider where the message comes from and what happens to the message as it moves through a channel to a receiver. A sender sends a message. The sender encodes the message. Encoding is both verbal and nonverbal. A source channels the information to the receiver. The receiver decodes the message. Decoding depends upon the receiver's past experiences. Our culture constitutes part of our past experiences learned from the society in which we live. The meaning for the receiver is not in the words, not in the many other cues being sent, but within the ability of the receiver based upon previous experiences to perceive the meaning. Because no two people have the exact same experiences and perceptions, no two people interpret messages in exactly the same manner. Meaning must therefore be negotiated to assure correct interpretation and appropriate response. Whether between persons of the same culture or of different cultures more time is spent on interpreting behavior and messages than in the sending of messages.

Nonverbal Communication

We may mistakenly believe that verbal communication is more important for meaning than the nonverbal elements. It may surprise you to discover that we communicate far more nonverbally than we do

verbally. Ray Birdwhistell (1970) came up with the figure of 67% of communication is nonverbal. That certainly lessens the importance of the verbal part of our message and stresses our need to pay more attention to nonverbal aspects in our communication.

Elements in the Verbal Message

What does the verbal message actually consist of? Is it just a series of words? Is it the parts of a language? Language and paralanguage are both part of the verbal message.

Language consists of three parts: sound (phonology), word forms (morphology), and structure (syntax). In these three parts we send the meaning (semantics). We also talk about a lexicon which is a vocabulary listing much like in a dictionary. Also part of language study is semiotics or signs in which something stands for something else.

Although we may divide the component parts to define them for a spoken language sound, words and structure are integrated and inseparable in communicating a verbal message. The meaning comes from the orchestration, a combination of all three. When we use these in our own language we are not aware of them as separate elements. We do not concentrate on pronunciation, on the putting word parts together and combining these parts in a structure. These are internalized habits. When we use language we are not thinking about what we wish to communicate, on the meaning. An overconcern for structure or pronunciation detracts from meaning and limits communication. If we are thinking so much on sentence structure, we will be less able to communicate clearly the meaning we wish to convey. Studies on how the brain functions shows that an over-reliance on the logical side, the left hemisphere, limits our ability to comprehend the whole, a function of the right brain hemisphere. The left brain is the sign; the right is the design. Our western culture places greater emphasis on the logical. We may need special assistance to free up our design mind for greater creativity and for freer expression in another language.

Paralanguage

In addition to language verbal communication includes paralanguage. Paralanguage refers to the use of our voice for pitch (high/low), volume (loud/soft), speed (slow/fast), rhythm (the value and length of each part), intonation (variations in length and level much like in a musical note). It influences meaning as well.

The different rhythm patterns of different cultures is of fundamental importance. Byers' (1975) study arrived at a biological interpretation for our feelings based on a dissonance between persons, at times called "bad vibrations". These bad vibrations are based upon differences in the rhythmic cycles of persons. We receive bad vibrations, feel out of synch and dissonant, when the rhythmic cycle of another differs markedly from our own. Byers concluded that human action and interaction has a biological base in a rhythm of ten cycles per second observed in the brain wave. Muscular activity seems to fall into certain beats within the cycle, for example at four-tenths-

of-a-second beat. When the interaction is between individuals with different rates, a sense of being out of touch with each other results. Different rates for muscular activity within the ten cycles per second rhythm of the brain are more likely to occur between persons from different cultures. Until there is a restructuring of the muscular activity rate to be more "in tune", the persons feel uncomfortable. Flexibility and adaptation to a different rate helps bring back a sense of comfort and of being at ease.

Nonverbal communication

From the verbal we move on to nonverbal cues, the 67% of communication which Birdwhistler mentioned. We interweave verbal and nonverbal depending upon our personal experiences and our cultural backgrounds into an integrated, coherent whole, subject to the interpretation and of course misinterpretation of the receiver in our patterns of communication.

The nonverbal aspects of communication consist of touch (haptics), space and distance (proxemics), eye contact (oculesics), body language, body movement and gestures (kinesics), time and timing (chronemics), and response to odor (olfactics).

The importance we give to these various nonverbal aspects of communication is culturally and personally dependent. We may fail to perceive certain clues because we are not used to allowing these to enter our conscious awareness. When a pattern of behavior is different from our own we may react negatively, feel out of harmony, without being fully aware of the reason. We may be able to rationally explain a difference yet be unable to control our negative feelings, our affective behavior. We need not control the feelings as long as we are aware of them and the reasons why we feel them. Awareness and acceptance of this dissonance suffices. With time we will discover that new patterns of behavior appropriate for the circumstances will begin to evolve.

Hall in The Hidden Dimension (1969) discusses comfort ranges. The comfort ranges for North Americans speaking with another person differs markedly to those of Hispanics.when interacting. Proxemics relates to the distance acceptable for different types of communication. Hall observed the following comfort ranges for North Americans:

For intimate distance	6 inches - 18 inches
For personal distance	18 inches - 48 inches
For social distance	4 feet - 7 feet
For public distance	12 feet - 25 feet

Hall describes the experience of an American seeking a comfortable social distance with an Hispanic whose comfort range is much closer. The American continues to step back trying to move out of the more intimate or personal range which the Hispanic has entered, whereby the Hispanic whose social distance is much closer than that of the American continues to step forward to narrow the distance in order to maintain the American within their culture's social range. The two waltz across the room each attempting to maintain their own sense of proper social distance.

Touch (haptics) varies greatly between Americans and Hispanics. Most Americans rarely use touch in normal conversation. In one study Puerto

Ricans and Americans interacting in restaurants were observed. Puerto Ricans touched much more frequently when talking than Americans. Gestures and touch tend to be an integral part of Hispanic communication. One Hispanic person commented, "If you were to tie my hands, I would be unable to talk." When you acquire another language, you also must acquire the patterns of behavior in that culture. In fact I find speaking Spanish much more expressive than speaking English since gestures and touching to emphasize points during interaction are so much mor a part of the communication process in the Spanish language.

Eye contact and movement (oculesics) varies greatly as well between different cultures. In one group direct eye contact may be perceived as lack of respect whereas in another it may be considered a sign of defiance. of indifference or even shiftlessness. You may not know what type of eye contact is appropriate nor when but by observing situations you can best begin to determine when eye contact seems appropriate in a culture. If we were to ask someone from that cultural group about eye contact, you would probably not receive a "correct" response since that person may or may not be aware of what behavior they actually use. Eye contact depends upon habits we develop indirectly without our being aware and not something readily explained by the person.

Body language (kinesics) has evolved into a science. Sales persons are taught to "read" other persons' intentions and personality through their body posture and stance and to use body language in selling. One person who sells real estate told me that she was taught to ring the doorbell and then to look away so as to be less threatening as a stranger. More introverted persons may fold their arms against their bodies, a closed position, a sign of withdrawal. Whereas more extroverted persons would more likely keep their arms open and shoulders back, look more directly at others and be more loquacious. Because of cultural differences such broad generalizations may be more detrimental than helpful in understanding others. Even within a culture people vary. Gestures also have more than one meaning depending upon circumstances. Being aware of body language and its possible meaning can be helpful in understanding the feelings and intentions of others but a mere checlist of the meaning of body language is insufficient to explain meaning. We need to be more observant and consider many other factors as well such as the context of the situation. We cannot be sure that crossed arms necessarily identifies an introvert. In one instance it may show defiance, in another the person may feel cold. Cultural differences also play a major role in how we hold our bodies and the meaning. If we watch people from other cultures move we will discover different cultural ways we carry our bodies. We Americans tend to be much more casual and relaxed, almost sloppy in our posture, movement, and the way we wear our clothes. It goes along with our more informal approach. Hispanic societies tend to emphasize a dignified, carefully groomed appearance. When I lived in Ecuador in the 1960s men in the small villages wore suits and women nice dresses. The casual appearance of the Peace Corps Volunteers in training in the hot, humid climate of Washington, D. C. dismayed the Ecuadorian who came to help with training. He talked to us of the importance of "proper" dress for the high schools where we would be teaching. Today informal styles of dress are more common in Hispanic societies but for many occasions would still be inappropriate.

Timing and American time frames of reference (chronemics) can frequently get us into "hot water" when we interact with those from another

culture. In our American patterns of expression we put time on a pedestal. It is one of our highest values. We say "we cannot take time. Time is of the essence. We talk about how time flies. We spend time. We Americans feel ourselves living at a fast pace. . The expression "living in the fast lane" typifies present day American society. We are always planning ahead for the next day, the next event. We are barely aware of the present moment and the value, significance and importance of what we are doing at the present time. Americans tend to be future oriented.

The Hispanic societies value what is happening at the time. They are more present time oriented. They focus on present events and the interaction taking place with others. Hispanic present time orientation provides a sense of focus, of centeredness, and of concern for the other persons rather than the American feeling of fragmentation and disjointedness from the present. We Americans are always planning the future, so when the future is present, we are already underway planning another future. We rarely focus on our present time and as a result rarely truly enjoy the moment.

Response to odors (olfactics) is much more developed in other cultures than in our American culture. We Americans lack a developed perception of odors. Perhaps our American overemphasis on daily bathing and frequent washing of clothes has to do with our negative response to various strong odors. We place a strong value on cleanliness to the point of drying out our skins rather than maintaining natural body oils. In many places the sights and sounds are closely linked to the smells, some offensive and others pleasant. We may not observe the smells around us at all times unless they are strong and overpowering. We all have pleasant associations with foods cooking. Delicious smells waft to our nostrils. Just the memory of favorite foods can evoke sensations which cause our taste buds to respond and our mouths to water. Taste and smell are closely linked. A tour along olfactory lane will add a new dimension to our experiences. We Americans need to develop a greater awareness of taste and smell.

As we understand communication, as we are more sensitiive and aware to all the dimensions of communication we will be able to achieve better communication with greater ease. Barriers which beforehand may have arisen can begin to crumble and disappear. We will feel more compatible with others and be more tolerant of others differences whether of a personal or a cultural nature. We will feel less discomfort in unfamiliar situations. We will suspend judgment and reevaluate what has been taking place, thus being less likely to misinterpret the meaning of behavior. We will begin to analyze the circumstances and adapt to them. When we need to persuade and influence others, we will be better able to perceive what their interests and needs are and to relate to them as persons.

The following comparison regarding different perspectives between Americans and Hispanics will enable you to reflect on the various elements in the intercultural communication process. Many of these comparisons are very similar to the ones made by Cohen (1987) in an article in which he compared United States and Egyptian diplomatic relations. He discovered that the lack of progress was not because of differences of opinion as much as the effect of cultural differences affecting intercultural communication between these two groups. As a result of cultural differences neither side would open to the other. Americans and Hispanics have similar cultural patterns which may inhibit communication because of the differences. Even though the ideas may be acceptable the persons may not feel "comfortable"

because of the cultural differences in style and approach. As you compare the two lists think of your own style and the response you might have received in the past from someone using the Hispanic style.

American and Hispanic Perspectives in Intercultural Communication

The American Style	The Hispanic Style
	.Closer social distance
.More social distance	
	.Touch and gestures common
.Rarely touch when speaking	
	.Face-to-face contact
.More impersonal	
	.Consider feelings and
.Task oriented	reaction to others
.Informal, casual	.Formal--social courtesies,
	.Get acquainted rather than
.Time tightly scheduled,	push on to task
.Direct communication,	
short and concise	.Indirect style to
	.Concern for the other
.Understatement	person, accuracy in
	statements not as important
.Not long on superlatives	as pleasing other person
.State simply and precisely	.Hyperbole, ornate language
.A joking manner, good fun	.Eloquent
to appear silly or	
ridiculous	.Social amenities
.Internal sense of worth,	.Maintain dignity at all
.Self reliance	times, never behave to bring
	laughter or ridicule on self
.Individual norms:	
.assertive	Group norms
.unconventional	.Responsible to group
.adventurous	.Conventional
.enterprenueral	.Conservative
.individualistic	.Modest
	.Dignified
	.Concern for good of group
	.Harmonious relations

Americans generally place high value on individual worth whereas Hispanics tend to value their relationship to the group more. As Americans our sense of our self worth often is tied to our jobs. In times of high unemployment in the United States such as during economic recessions, family violence, child abuse, suicide, homocide and drug abuse increase dramatically. In cultures operating on group norms rather than on individual norms, group support lessens the severity of the reaction to such hardships whether economic, physical or emotional. Our first reaction to our individual norms as Americans, our "gut level" feeling as Hall describes it, may lead us to believe that these individual norms are superior to the group norms,

that indeed individual self reliance is better than depending upon a group. But when times of stress bring breakdown we discover that the group norms permit a society to maintain each person with a greater sense of self worth. As we intellectually begin to understand the value of group norms compared to individual norms we can move toward a greater sensitivity, acceptance and respect for ways of living far different from our own. We need to realize that at times group support is beneficial and at other times our own self reliance is more important. This dimension of crossing cultures and taking the best from both depending upon the situation occurs when a person has developed a transnational perspective.

Gestalt Approach to Creative Communication

I offer you a Gestalt approach to creative intercultural communication. For Zinker, 1977, the Gestalt approach provides balence and wholeness. In such an approach the opposite trait has equal importance and holds as much value. The circumstance influences the selection we make. Like our minds, composed of two distinct hemispheres each with its unique functions, left and right, the Sign and the Design, the lineal and the spatial, we learn to draw upon particular resources as appropriate. Why use half a brain when a whole brain is that much better? Why rely on one way when more than one way exists? Here is the Gestalt in which the whole, the two opposites can unite yet each be independent. Think of the yin and yan.

.Grab hold	.Hang loose
.Be active	.Live in passive wonderment
.Analyze particulars	.See the whole
.Maintain control	.Flow with events
.Be certain	.Allow confusion
.Be serious	.Have a sense of play
.Be curious	.Allow self to tune out
.Be intellectual - get facts	.Be intuitive - more for feelings and emotions
.Take care	.Fly free

Your journeys to other cultures may take you a thousand different directions. They will surely carry you along paths no one has ever journeyed before. And yet you will experience a sense of history, of oneness. Your cross-cultural experiences will be unique and yet they will be one with all cross-cultural interactions of the past.

Our journey in the second part will bring you more closely in touch with Hispanics in the United States. The concepts for intercultural experiences and communication which you have read in this first part will dovetail with your better understanding of Hispanics and your personal plans for greater cultural awarness and language experiences.

The contemporary Spanish poet Antonio Machado helps us to reflect on our journeys in his poem:

Cantares	Songs
Caminante son tus huellas	Traveler, they are your tracks
el camino y nada más;	the road and nothing more;
caminante, no hay camino	Traveler, there is no road.
Se hace camino al andar.	The road is made by traveling.
Al andar se hace camino	By traveling the road is made.

y al volver la vista atrás	And when you turn around
se ve la senda que nunca	You see the path you never can
se ha de volver a pisar	travel again.
Caminante, no hay camino	
sino estelas en la mar....	Traveler, there is no road
	only the wake of the waves in
	the sea.

May your journey guide you on a pathway of pleasant, rewarding experiences for you.

CHAPTER 1 HISPANICS IN THE UNITED STATES - INTRODUCTION

Hispanic presence in North America dates back to the Sixteenth Century of Spanish Exploration. In the United States Hispanic influence predominates in many regions. Hispanic culture in the United States has enriched our lives with music, theater, foods and festivals. Rather than dying out after several generations Hispanic culture and language continues to grow. Hispanic groups have brought their cultural heritage and maintained it through generations.

Hispanic influence in the Southwest of the United States dates back to the Sixteenth Century when Spanish explorers and missionaries settled the region. Until the Nineteenth Century this Southwestern area belonged to the newly formed nation of Mexico but in 1848 under the Treaty of Guadalupe it was taken over by the United States

So it is that since the formation of the United States as a nation, Hispanic influence has been of prime importance in many areas. Today the Hispanic population is the most rapidly growing of all groups in the United States. The United States Census uses the following categories for persons of Hispanic origen: Mexican American or Mexican, Cuban, Puerto Rican, Central or South American, Other. Although many Cubans chose to remain near Cuba in Florida, many Puerto Ricans live in New York, many Mexican / Mexican Americans live in the Southwest, in all parts of the United States you will find persons of Hispanic heritage from the various group. Each group has unique cultural and linguistic backgrounds. Your most valuable resource for linguistic and cultural understanding is a native Spanish-speaking person in your community who can serve as your guide.

In this second part of the guide I will acquaint you with Hispanic diversity in the United States and characteristics which often hold true for the various Hispanic groups. Only through your personal experiences, as you build an awareness of Hispanics and their characteristics, will you determine whether the characteristics apply to the Hispanic persons with whom you become acquainted. While this guide will help you learn about Hispanics the greatest value of this second part is NOT to provide you with answers about Hispanics but rather to develop in you a sensitivity to Hispanic communities and persons. This sensitivity will enable you to view their uniqueness and how you relate to other Hispanic groups. As you refer back to the general cross-cultural and linguistic concepts of Part I you will interweave the theoretical with the specifics in this Part II. Once you plan and carry out experiences you develop your own awareness and ability to relate to Hispanics.

Most of us in the United States can only trace our heritage back a few generations. Many of our ancestors arrived as immigrants searching for better economic opportunities. Few of us in the United States can trace our roots back to Native Americans. Most of us are second or third generation here. But Hispanics in the Southwest can often trace their roots back to the natives of the American soil and to the first explorers several hundred years rather than several generations. Somehow the idea of who is the newcomer changes when we view the situation in this new light.

Hispanic culture differed markedly from Anglo from the very beginning. The Spaniards did not destroy the Indians in the

territories they explored but mixed with them. From the Indian woman and Spanish conquerer came the mestizo, the mix of the majority of Latin Americans today. In Mexico the Spanish conquerer Hernán Cortés took the Indian princess Malinche. She served not only as an interpreter but also as his woman. The Mexican expression "chingar" directly alludes to this encounter between Hernán Cortés and Malinche. For the Mexican people this expression represents the rape of not only the Indian woman but of all their Indian heritage by the Spaniards. Mexicans have taken pride in their Indian heritage and decried Spanish savagery yet have recognized the new "race" created. The Twentieth Century Mexican essayist José Vasconcelos called the the mestizo "la raza cósmica" which he believed had developed a superior race.

In the 1960s the Brown Berets, a group of young militant Chicanos, also considered the value of Hispanics. They traced their cultural roots and sought to unite Hispanic groups. In their meetings and marches they chanted "Viva la raza" as a unifying cry for all Hispanics. They associated Hispanic Americans with Vasconcelos' cosmic race of mestizos. They did not succeed at unifying the various Hispanic groups but they did succeed in heightening awareness and pride in one's cultural heritage. Today in the 1980s Hispanic groups maintain many separate identities. In addition to being Puerto Rican it is important to distinguish between persons from the Island and from the Mainland. Each is a unique person. Newcomers to the Mainland find that earlier arrivals have blended their new environments with their cultural past to form a unique new entity. The term "neoyorquenos" used for Puerto Ricans from New York highlights this difference.

In the 1960s Corky González formed the Crusade for Justice with young Hispanics. In his epic poem Yo soy Joaquin/I am Joaquin he outlined with pride his Mexican heritage. In 1980 when I visited Denver, Colorado I discovered that his daughter Nita has continued with goals and ideals of her father. She confronts the system as an activist and confrontationist and also works within the system to change the conditions in schools and gain recognition for Hispanics.

In the Southwest of the United States the Spanish Americans can trace their ancestors back to Indians and Spaniards. They are the oldest group in the United States. Despite their long tradition in the Southwest certain Anglo groups have considered them to be outsiders. When Anglos first moved into this territory after it was taken away from Mexico in 1848 they used dubious means to gain title to lands formerly belonging to these Spanish Americans. Anglos who understood how to use the political and judicial systems pushed aside those to whom the land rightfully belonged. Since then the Anglo society has controlled the Southwest and Spanish Americans have suffered discrimination.

When one society dominates another, the one dominated, the victim, begins to believe they are inferior because they are being dominated. They may try to deny their heritage. They may believe that their cultural heritage is inferior and try to become "American". In schools children were often not allowed to use Spanish let alone expect to receive an education which would maintain and preserve their language and culture. Prejudice and ethnocentric views have deeply affected Hispanic groups in many parts of the United States. From the

1960s through today in the 1980s various Hispanics have taken pride in their past. Universities formed Hispanic Study and Chicano Study Programs. Small presses have published bilingual materials. Yet discrimination in the late 1980s against minority groups seems to be gaining impetus after making headway.

If we are willing to recognize the groups and their values we will realize that practically all in the United States are of foreign origin. Very few in the United States can trace family back to Native Americans, the first persons on this land. Someone remarked that the Native American had only one fundamental problem, their immigration policy. European exploration and settlements displaced Native Americans from their lands. Studies have shown that persons who maintain their cultures have a greater sense of self worth and self esteem.

Hispanics have kept their cultures and language more than any other ethnic group in the United States. As you associate with Hispanics in their communities you will become acculturated to their environment. this acculturation process involves new ways of behaving and communicating. As you experience another environment you will understand better what takes place in the accultural process in general.

The Hispanics you meet will vary in the degree of acculturation to the dominant Anglo society. When you find yourself uncomfortable in a new situation, you will become more aware of what others experience in new cultural environments. Perhaps all of the Hispanics you meet will feel equally at "home" in both the dominant Anglo culture and their Hispanic culture. More likely the Hispanics will be in transition. Transition stages involve the rejection of the other culture, of one"s own culture, and the acceptance of both depending upon the environment. Much like you experiencing Hispanic culture they will be at various points on the spectrum of cultural adaptation.

Part II of this guide builds your awareness of Hispanics in the United States. Through short biographical sketches I will introduce you to a variety of Hispanics in the United States so that you will come to appreciate Hispanic diversity in the United States and the uniqueness of each person. Next I will introduce to you the broad spectrum of the various Hispanic groups through a statistical analysis based upon data from the United States Census Bureau . The Bureau divides Hispanics by origin into Mexican, Puerto Rican, Cuban, Central or South American and Other Hispanics. Few in the United States are directly from Spain but those who are come under this last category of Other Hispanics. By becoming acquainted with statistical information on Hispanic populations, salaries, families, age, education, work and living conditions you will have a more general view.

Another chapter presents Hispanic cultural characteristics and Hispanics in the social structure of the United States. The most important point to remember about Hispanic cultural characteristics and values are that they are more than a series of generalities. They are constantly in the process of change, forming new patterns in an everchanging kaleidoscope. These new patterns emerge from an intermingling of different elements in a new environment. Included are findings of several social scientists regarding Hispanics in the United States and reactions to these studies. You will discover how

at times these studies have obscured rather than enriched our understanding of Hispanics in the United States. You will encounter differing viewpoints on acculturation versus cultural pluralism. You will find out more about the relationship of Hispanics to the social structure and social services in the United States. You will view the Hispanic family and community in relation to religion, education, health and the legal system with the strengths and weaknessess in the systems. You will understand more about the effect of prejudice and discrimination on Hispanics. You will read about some of the strong values which have served Hispanics well in maintaining their sense of self worth. You may find certain ideas in this section on Hispanics which run counter to what you as a person feel and believe about yourself. Statements regarding the Anglo community may make you feel defensive. Some may hold true while others depending upon the present circumstances may have changed. Your awareness and sensitivity to the Hispanic community will help you gain a clearer understanding of Hispanics.

I conclude this second part with suggestions for resources and readings on Hispanics in the United States. But your most valuable resource by far will be direct experiences you arrange for yourself with Hispanics. Based upon your experiences you will be able to reaffirm or contradict what you read and hear. The purpose of this Part II is not to give you facts. Its purpose is to sensitize you to the Hispanic presence in the United States and to provide you with the tools to become more aware of the everchanging, dynamic, growing Hispanic communities in our midst.

CHAPTER 2 HISPANIC PROFILES

Who are the Hispanics in the United States? They are the most diverse group of any identified in the United States. The United States Census divides them by origin as Mexican, Puerto Rican, Cuban, Central and South American, and Other Hispanics. But before I present you with general and statistical information about them I will introduce you to various persons of Hispanic origin. Although Hispanic is an accurate term which identifies a wide variety of groups, for purposes of self identification, it is unlikely that any of these persons would first chose to refer to themselves as "Hispanic". But if you were to ask them if they were Hispanic they would say "yes." Rather than use such a general term as Hispanic they would most likely call themselves by a more specific term such as those used above or a number of other terms. "Hispanic" is as nebulous as saying "North American." Persons from Canada from Mexico as well as from the United States are all North Americans. By the way, Mexico, much like the United States, also has states, a federal government, and a federal district. Mexico is also the United States, "Los Estados Unidos de México" with a federal district, a "distrito federal", the city of Mexico.

Hispanic Profiles

Here are brief profiles of some Hispanics in the United States.

Shirley or Feliciana

A Spanish American friend, Shirley, was born in New Mexico but has lived in Minnesota for many years. She prefers her English name to her Spanish name "Feliciana". She refers to herself as Chicana or at times as Spanish American. She identifies with her cultural past and present. Her family ties in the Southwest reach back to Spanish colonial days. She talks about her spiritual homeland of Aztlán, the homeland for which the Aztec Indians searched. Today Aztlán serves to unite Chicanos in search of their own spiritual homeland. Shirley is in her thirties with two young boys. They live in a duplex with her parents. Her mother often takes care of her two boys while she is busy with her studies. She is completing a Bachelors Degree in Business Administration.

Rogelio

A Mexican friend, Rogelio, is from a small village in Central Mexico. He has crossed the border between Mexico and the United States several times in the past ten years to work the crops in several western states. He is considered an "illegal alien" since he does not have official documents granting him permission to enter or to work in the United States.

The Legalization Act which went into effect May 1, 1987 permitted Rogelio to apply for amnesty and receive residency status. He faces the dilemma that his wife and several children do not qualify for amnesty under the terms of the Legalization

Act. Only one child, born in the United States, has legal status.

Because of the hardship of breaking families because of this legislation the Immigration and Naturalization Service has agreed to treat families as a unit. One of the persons instrumental in bringing about this change in the Amnesty Act was Archbishop Mahoney of Los Angeles. He spoke out about the inadequacies of the Legalization Act yet recognized that for some this would enable them to come out of hiding. Catholic Charities assisted many with the application process. Since this change did not come about until the end of the year in which persons could apply many were kept in a quandry whether they should continue in hiding or should complete the papers seeking a change of status. For Rogelio and many in similar situations the family unit has been deeply affected by the Legalization Act policies.

Andy

A Mexican American from the Los Angeles area, Andy, lives in a small farming community in Oregon with his wife and five children. He neither identifies with his cultural past nor denies it. In Los Angeles he grew up in a "barrio" where they spoke only Spanish. The entire "barrio", segregated from the dominant Anglo society, maintained their cultural ties including the Spanish language. During his teens Andy moved to Oregon, married a local girl, and has worked and raised his family there. He runs his own business and is active in his local community, in the school, sports events, and town celebrations. Recently some Mexicans moved in a house nearby. They were not aware that Andy spoke Spanish until one day when they ran into the ditch. Andy with his tractor helped to pull them out speaking to them in Spanish.

When Andy returns to Los Angeles he feels comfortable with his family and friends there. In the small, rural, farming community in Oregon he is satisfied with being a part of the local community rather than a separate entity with the smaller Hispanic population. Although many Mexicans and Mexican Americans in Oregon attend church services in Spanish and belong to Spanish-speaking organizations which promote their cultural and linguistic heritage, Andy does not. He feels a member of the local community and participates in those activities.

Maria Avila

A Chicana, Maria Avila, lives in Arizona. She refers to herself as Chicana b choice. She appreciates the beauty and meaning which her Chicana identity has given her in a rather bleak, desolate environment. When she was an unmarried, pregnant teenager of 19, she chose to keep her baby and go out on her own. She received $128 from welfare a week, which was not enough to cover such "luxuries" as riding a bus or buying soap. She managed to find a job in a factory in 1978 at $2.76 an hour and then had to find child care. She helped organize a union which brought day care tc their factory and improved wages. In slow increments she went from $2.76 to $3.45 per hour. She worked

from 7 a.m. until 5 p.m. five days a week and was proud to finally be self-supporting. Her child, her community and her union activities are of greatest importance to her.

Mexican Origin

These four, Shirley, Rogelio, Andy and Maria, would all be considered Hispanics of Mexican origin and probably all four would check this category on the United States Census form. Some cultural and linguistic ties will be found in common among them, but as you can imagine, they represent very diverse cultures. How well and how often they use Spanish instead of English would also vary greatly.

Two Puerto Rican Families

Two Puerto Rican families who live on the East Coast in a large city although socioeconomically different are similar in the close cultural ties they maintain with their family on the island of Puerto Rico. They frequently return to visit family and friends on the island. In turn their family and friends often come to visit them on the mainland. They are active in the Puerto Rican community and programs in their city.

Mario and Maria

Mario and Maria are in upper middle class. He teaches sociology at a university in their city. He conducts sociological research in their community and on the island. She is Director of the Hispanic Health Council which promotes social, educational, and health programs for the large Puerto Rican community in their city. She has been instrumental in obtaining grants. One was for producing a video on Alcoholism written and performed by Puerto Rican youths. Another helped renovate old tenaments and build new housing in a poor area of the city where many Puerto Ricans are on a subsistence level. The Bastidas took a couple of months to be with their families in Puerto Rico.

Ana and sons

The other Puerto Rican family lives far below the poverty line. Ana struggles to stretch their welfare check to cover their rent in public housing, the loan she is paying back for their furniture, classes she is taking to improve her skills, and living expenses for her and her two sons ages twelve and fifteen. When she must report to the welfare office she takes three different buses, often with long waits in between in the heat and humidity of summer or the cold, snowy, blustery days of winter.

Recently they moved into one of the newly renovated apartment buildings. Since the building has no elevator they trek up and down stairs to the third floor with groceries, laundry and even bicycles. Ana keeps their place spotlessly clean. She is an excellent cook and prepares the traditional Puerto Rican brown beans. She took nutrition classes and is careful to include meat, vegetables, and foods with vitamin C and calcium into their daily diet. She hopes to find a job some day when she has a better command of English. Her sons usually use

English even when they are with other Puerto Ricans. Ana's sister lives with her family in the building across from theirs. Each day they would visit, but her sister hopes to move out to a suburb area where the crime rate is lower than in the central city. Ana's mother and aunt came from Puerto Rico for a month-long visit. For a number of years Ana has raised her sons alone. Her first husband ran off with another woman. The father of her second son was an alcoholic. Because she was supporting him rather than he supporting the family, Ana decided to leave him and continue on her own. She is optimistic about the future. Because she is hardworking and taking classes to improve her skills, she hopes to provide for her family herself in the near future.

Tere and Alina

Two Cuban friends arrived in the United States after living in Spain for a number of years. They left Cuba in the 1960s. One had been imprisoned in Cuba for nine years under the Castro regime. In the 1970s they obtained work visas to come to the United States where they joined Alina's parents in Santa Clara. Teresa with a doctorate in physics from the University of Havana found work in computer science but has now changed jobs and is teaching mathematics in a community college. After their experiences with socialism and communism in Cuba, they feared the political direction in Spain which during their stay rapidly changed from the closed dictatorship under General Francisco Franco to a Parlimentary monarchy after Franco's death. Their fears seemed even more warranted when the Christian Democratic party lost control to the Socialists with the election of Felipe González. In the United States they live in a modest two bedroom apartment. Each has a car. They find life can be equally hectic here as in Spain, but they much prefer their lives here.

"Marielitos"

A Cuban family who arrived from Cuba in the 1980 boatlift from Mariel lived first in a detention camp in Fort McCoy, Wisconsin until they found a sponsor. This group became known as "marielitos" since the port from which the boats left was Mariel. This young couple have not found the United States to be as inviting as they had expected. Their first child was born shortly after their arrival. Both managed to find low paying, menial task jobs washing dishes and waiting on tables in a restaurant. They received furniture and baby items to help them get started. Because of their youth and differences in culture, they have experienced many problems adjusting to their new environment, their married life and their new baby. If family were nearby or if they were a bit older with more experience, they might find they could adapt more readily.

Theresa with an "h"

A Central American refugee from Guatemala, Theresa, escaped across the border to Mexico. She related the experiences which led her to flee. After soldiers rounded up the men in their

village and shot them, she with others fled to the countryside. When she returned home it was empty. She waited but no one came. One day she was rounded up and jailed by the police. She managed to escape from prison when the police were called out on a raid. She fled first to a refugee camp in Mexico but when these were repeatedly raided, she decided to continue north. With the help of the Underground of the Sanctuary movement in the United States she managed to cross from Mexico and travel up to Minnesota where she lives in Sanctuary through Walker Church. She assists with the Central American Resource Center. Because she fears reprisal on her Indian tribe she keeps her true identity secret, her name, tribe and Indian language. She speaks out against the genocidal atrocities inflicted by the military and Guatemalan government on the Indian communities. Because Indian tribes often decide as a unit it appears that the government has established a policy of genocide to wipe out Indian communities. When giving speeches Theresa confronts people in the United States with the ugly realities of what United States military and economic aid has wrought on her people in Guatemala. Many from Central America have fled violence. One out of every four Salvadorians has left El Salvador because of the civil war and death squads operating freely. Nicaraguans of middle and upper class have fled the Sandinista government which has limited freedoms of the press and of private property. Central America continues in turmoil. Economic hardships worsen with the violence and wars.

York

A Peruvian from Lima, York, teaches Spanish in a small liberal arts college. His father, as a reminder of his own days in the United States, named him after the city of New York. He and his wife have returned to Lima with their three children on several occasions. After a stay of several months the children had gained a degree of fluency in Spanish, but at home prefer using English.

Hispanics as Persons

You have now met briefly a small cross-section of the Hispanic population in the United States. Many others have far different stories, while others would have similar accounts. Only through your own personal experiences with Hispanics can you begin to relate to them and their situations. By now it must be self evident to you that general and statistical information while valuable for a broad spectrum is of little use in understanding Hispanic persons on an individual basis.

Being from a small farm in Oregon, I have often enjoyed my favorite landscape from the back porch of my parents' home where I would watch the bright, red sun setting through the stand of Douglas firs in the woods at the back of the farm. From the distance I observed the tall, dark green spires, the sky, sun and foothills peeking through the trees. But when I walk deep in the woods the landscape changes completely. I see only the huge, thick, scaly bark of the Douglas firs and not their stately spires. Each of these is a unique reality and equally valid.

CHAPTER 2 HISPANIC PROFILES

When I think of my understanding of Hispanics and their culture I think of this analogy of the forest and the trees. Each reality is extremely different and equally important. Each reality is present in the other but completely obscured by the other. Whenever we change our focus we perceive in a different way.

Hispanic Groups in the United States

What does Hispanic mean? Hispanic refers to Spanish origin. Yet when we refer to Hispanics in the United States such a definition would lead us astray since the Spanish origin goes so far back in time that it does not represent the cultural characteristics of the persons so named. Very few Hispanics in the United States are actually of direct Spanish origin. Most are from regions conquered, explored and colonized by Spain in the Sixteenth Century. When Christopher Columbus, a Genoese, sailed from Spain under the authority of Queen Isabel and King Ferdinand of Spain, in 1492, he claimed the land he discovered for them. In the Sixteenth Century Spanish conquistadores accompanied by Spanish missionaries explored the entire continent of the Americas both to the north and to the south. To govern these newly conquered lands they set up viceroys, direct representatives of the Spanish monarchy. They subjected the conquered Indian peoples to their paternalistic yoke. They viewed the Indians as similar to children in need of protection and care. Many Indians died because of new diseases brought from Europe or from forced labor in mines and agriculture. During the colonial days Blacks were brought in as slaves from Africa to replace the dwindling supply of Indians as laborers. From this Black population came mulattos, a mixture of Black and White.

Spanish colonial rule lasted until the Nineteenth Century when the Creoles overthrew the Spanish government and gained independence. The Creoles were the children born of Spaniards in the Americas. Independence did not better the conditions for the majority, mestizos and Indians, who remained subject to this ruling Creole elite. Through the days of Spanish colonial rule and the formation of independent nations these newly formed nations preserved the Spanish legacy of language, customs, law and culture. At times Indian and Spanish culture blended. In some regions this syncratic relationship of peaceful coexistence was marred by a feeling of Indian inferiority. In other areas Indian tribes maintained their independence within the new nations.

In the Nineteenth Century the southern nations of South America experienced European influxes of immigrants. Thus the Hispanics who came to the United States represent not only a Spanish legacy but also European, Indian and Black as well, depending upon where they came from and what part of the society.

Hispanics represent a mixed identity yet during the 1960s with the Chicano movement toward self identity and pride in their heritage they rallied to the motto "por mi cultura vivirá mi raza" (Through my culture my race will live). The desire for unity among Hispanic groups did not match the reality. For the

most part Hispanics are not united nor do they feel a common identity. Although the motto refers to "my culture" and "my race" this mixture of Hispanic groups does not represent a culture nor a race but rather is more representative of their commom Spanish legacy so mixed with oppression and exploitation as well as glories that it is at times denounced. The Twentieth Century Mexican muralist Diego Rivera painted murals for the Mexican National Palace which depict the cruelty of the Spanish conquest and the beauty of the Indian cultures. This Spanish or Hispanic heritage has served as a unifying force yet often the different Hispanic groups and persons in the groups have different needs and different viewpoints.

Many of the terms used to understand Hispanics are confusing. The United States Census Bureau uses Hispanic and Spanish interchangeably in gathering demographic information. They divide Hispanics by origin into Mexican, Puerto Rican, Cuban, Central and South American and Other Hispanics. But division by origin fails to account for how long ago the persons arrived in the United States or for their specific ethnic background. Recall the diversity of the persons of Mexican origin whom you just met in profiles. Some trace their ancestry back several hundred years; others just came from Mexico.

To identify a person as of Puerto Rican origin is the equivalent of identifying a person as of New York origin. Puerto Rico is part of the the United States. It is an associated free state, a commonwealth.

Using "Other Hispanics" is especially confusing since it is exactly in this group of "Other" that a person from Spain would fit. Simply stated the term Hispanic includes anyone who can trace their heritage back to an area where Hispanics at one time ruled no matter if the person is of Indian, Black, European or of another ethnic group.

Although many differences do exist among Hispanics, when I observe a Spaniard, a Colombian, a Chilean and a Mexican interacting socially, I do note definite Hispanic cultural patterns not only in language but in their values and behavior. That is not to say that they are equal in all respects but rather that they in certain cultural aspects are more likely to be similar to each other than to the dominant Anglo culture in the United States.

Hispanic Variety

The Hispanic population in the United States varies greatly. They vary by race, ancestry, time of arrival, national origin, minority status, and socioeconomic class. They come from every race. They represent every socioeconomic level. They are from many nations and from diverse ancestry.

For effective intercultural communication with a Hispanic person we need two types of awareness. One type of awareness is the general, comprehensive understanding of a group in cultural terms. The second is an awareness of our interpersonal

relationships with Hispanics when we focus on specific persons and their needs.

To build the general awareness of Hispanics we can turn to many who have gathered information about Hispanics in the United States. The demographers in gathering the United States Census information relied on the people to identify themselves as Hispanic. This information serves to identify the Hispanics as a minority for federal programs.

Social scientists have treated Hispanics as identifiable groups. Kluckhohn listed Mexican American cultural values. Delgado repeated these same characteristics. Other social scientists such as Mercado and Vaca have pointed out the fallacy in attributing characteristics to such a disparate group as if they were one. They pointed out the danger of stereotyping a group by overgeneralizing. The distinguished Mexican psychologist, Diaz-Guerrero, carefully controlled variables to identify cultural similarities among Mexicans, Mexican Americans in Texas and Puerto Ricans on the island. He asserts that one's methodology and one's sociocultural premises (SCP) can skew the conclusions reached about a culture. When we gather information we must understand its source.

Information gathered can be misused. Is Hispanic specific enough for making decisions about public policies such as affirmative action? How do we identify the disadvantaged who have suffered segregation and discrimination? Do all Hispanics fit into the category of the disadvantaged? Is there a better way of addressing discrimination against persons than classifying them in a nebulous grouping such as Hispanic? When forming public policy what broad guidelines really penetrate the jungle of bureaucracy to apply to specific cases?

A Historical Perspective of Hispanics to the United States

Through a brief historical overview of Hispanic groups you will gain a perspective of the past, when they arrived and why. You will find that rather than cohesive, well-defined groups, great diversity characterizes each of the Hispanic groups.

For example persons of Mexican origin may have just arrived in the United States or may trace their heritage back four hundred years to the first days of Spanish influence in North America. Some of them may choose to describe themselves as Latins, Hispanics, Spanish, Spanish American, Mexican, Mexican American, Chicano, Tex-Mex, Tejanos or simply as American. Some may regard "Chicano" as too militant, offensive or derogatory (Matute-Bianchi, 1986). Others take pride in the term "Chicano"; for them it represents an identity with their Indian and Mexican past. Some may be migrants working the fields and then heading back to either Mexico or to southern United States. Some may be immigrants with or without the necessary legal papers for working in the United States. Only by a sensitivity to individuals and their situations can we hope to reach an understanding of a person's cultural background. Understanding, acceptance, respect, mutual trust and rapport are necessary for successful

cross-cultural communication. Even when we attempt to communicate succesfully misunderstandings, clashes, conflict and breakdown in communication will occur.

The best advice for successful communication in cross-cultural situations is "if at first you don't succeed, try, try again." If what you try doesn't work then try something else; don't try the same thing in the same situation.

Equally good advice is that no two situations are the same; what does not work in one situation may work perfectly well in another. Only you can weigh which might be the appropriate advice to follow. If you are familiar with critical cultural incidents you may already be sensitized to what is more likely to be appropriate depending upon the situation. You may wish to follow advice you have received or you may decide to trust your own intuition. Your own cultural sensitivity and awareness developed over time will be your best guide through even the newest, most confusing and uncomfortable situations.

Historical understanding of past events and circumstances assists us in understanding present situations. Those ignorant of the past are doomed to repeat the same mistakes. They also lose a sense of their own identity. By knowing one's past one carries a sense of pride, self worth and a better self understanding. Whether Hispanics you meet know their past, whether they identify with it or not, your greater understanding of their cutural past can be a key to opening communication and to delving into another's cultural identity.

Mexicans and Mexican Americans From Yesteryear Until Today

In Mexico the grandeur of the ancient Indian civilizations and the Spanish colonial Baroque churches stand alongside modern skyscrapers. The Mexican past plummets to depths of despair in which oppressor trod upon the oppressed, the conqueror subjugated the conquered, the exploiter beat down the exploited. Each period suffered ignominy and defeat whether during Indian, Spanish or modern days. But each period has also celebrated glories and achievements. In recalling the past we bring back the pain and anguish experienced during the low points as well as the joys and pride in accomplishments.

In the bilingual epic poem "Yo soy Joaquin/I am Joaquin" the author Rudolfo González (Corky) sensitively portrays his Mexican heritage and his present condition of inferiority in the United States. This poem represents the period during the 1960s of the civil rights movement when many searched for their roots. The following highlights events related to Mexico's past which are poetically depicted in Corky González' epic poem.

Mexico - A Brief Historical Sketch

Two main Indian civilizations and numerous smaller tribes existed in Mexico before the Sixteenth Century Spanish conquest. The Mayans, often referred to as the Greeks of the Americas because of their technological and cultural advances, had

developed a complex system of mathematics and hieroglyphics. Their ruins provide us with a glimpse into their glorious past. They were able to establish large cities and govern vast territories in the area of the Yucatan peninsula, the southern tip of Mexico, and the jungle area in Guatemala.

The Aztec civilization ruled central Mexico at the time of the Spanish conquest. The Aztecs had subjugated neighboring Indian tribes, who cooperated with the Spaniards in overthrowing the Aztecs. When Hernán Cortés landed on the eastern seaboard at Veracruz with a few soldiers and horses he was able to find interpreters and get help from the subjugated tribes to conquer the Aztecs. Despite hardships and setbacks the Spaniards established colonial rule in Mexico. Along with the conquerors came missionaries, who baptized the Indians and preached the Gospel. The first Spanish explorers searched for gold and silver. They laid claim to the new territories they entered in the name of the Spanish monarchs. The first Spanish colonizers used the Indians to work the mines and the large tracts of land which they settled. The Indians passed from the yoke of the Indian oppressor to that of the Spaniard. The Spaniards looked upon the Indian as in need of protection. In exchange for Indian labor the Spanish colonizers looked after the physical and spiritual needs of the Indians. From Sixteenth Century until the Nineteenth Century the Mexican territory remained under Spanish rule.

In the Nineteenth Century a poor country priest, Padre Hidalgo, in the small town of Dolores, gave the first cry of Mexican Independence. Although the Spaniards murdered him they could not stem the rise of the Independence Movement and Mexico soon became independent from Spain. The northern Mexican territory, now the Southwest portion of the United States, was isolated from the central region and lightly populated. In the Texas region Anglos moved in and soon outnumbered the Mexican population. Tension between the two groups mounted. Conflict broke out. The Anglos set up the Independent State of Texas in 1836 and called it the Lone Star State. In 1845 Texas became one of the United States. The United States took on Mexico in a war which was to lose for Mexico almost half of its territory through the signing of the Treaty of Guadalupe in 1848. Mexicans living in this northern Mexican territory, now the United States Southwest, had one year to decide whether to stay on their land and become United States citizens or whether to leave and go to the new boundaries of Mexico. Supposedly the Mexicans in this new United States territory were to maintain their rights to their lands and property. But the Anglos who moved there were more knowledgeable of the Anglo legal system and duped many Mexicans out of their lands. Since the Mexicans could not produce papers to prove their ownership they saw their lands taken away. Open grazing fields used for sheep herding disappeared as barbed wire invented in 1870 fenced these lands off for cattle. The United States government took land for natural reserves and further reduced the open grazing lands of the Mexican sheep herders.

The Mexican nation in the Nineteenth Century continued struggling. Benito Juárez, a Zapotec Indian elected President, opposed the privileged elite and clergy. He supported liberal policies and put controls on the Catholic Church. At the end of the Nineteenth Century the dictator Porfirio Diaz came to power. He permitted foreign capital in to develop the country, but subjected the majority to positions of virtual slavery. In 1910 the masses revolted against this oppression. Forces from the north, south and central regions rose up. The Mexican Revolution rather than an organized uprising consisted of motley bands throughout the country often plundering the villages and people for their supplies. Among the leaders were Pancho Villa, Francisco Emiliano Zapata, and Venustiano Carranza.

The 1910 Mexican Revolution did little for the landless peasants. The landless poor and dispossessed had to wait until 1934 to obtain small portions of land when President Lázaro Cárdenas instituted land reform measures. The Revolution failed to improve conditions for the vast majority. Many talked of the Frozen Revolution because the plight of the landless peasants and poor had not changed after the Revolution.

In the Twentieth Century Mexico continues to search for economic development to aid the numerous unemployed and underemployed. A huge, foreign debt and the devaluation of the peso have brought increased economic stress. At the beginning of the century many Mexicans fled civil strife in Mexico. Today many Mexicans come North to the United States in search of economic opportunities. During the 1910 Mexican Revolution one out of every ten Mexicans left for the United States.

Later it was the United States who recruited many Mexican workers under the Braceo Program during the World Wars to overcome labor shortages. Between 1918-1920 250,000 Mexicans were recruited. Between 1942-1947 the United States government contracted 4.6 million Mexicans on a temporary basis in the Bracero Program. "Brazos" in Spanish means "arms". The United States government renewed the Bracero Program from time to time but ended it in 1964.

When these Mexican workers were no longer needed because of economic recession or depression the government of the United States rounded them up and shipped them back to Mexico. Following the 1929 United States stock market crash the United States government in an attempt to reduce the number of unemployed in need of welfare, packed many onto trains and sent them back to Mexico. Caught among them were United States citizens of Mexican origin as well. The program named Operation Wetback begun in the 1950s cracked down on Mexicans working in the United States without official documents. In 1953 the United States government deported 875,000; in 1954 over a million.

The United States government has actively invited in workers during periods of economic growth and labor shortage. During periods of economic recession the government has attempted to reverse the labor flow. The difficulty with such a "push-pull" immigration/repatriation policy is that Mexicans became

accustomed to working in the United States. They knew how to find work and they could help others seeking employment.

Of those shipped back to Mexico in the 1950s over 80% said that they had learned about opportunities from "braceros" who had returned to Mexico (Garver, 1981). Many still consider the United States as the "promised land" of economic opportunities and continue to come.

The 1986 Legalization Act requires employers to request from every employee proof of eligibility to work in the United States. It places heavier fines for subsequent offences. This Act appears to have checked the flow of Mexican workers across the border to some extent. Since Mexicans have family and friends on both sides of the border, no matter what immigration policies the United States may have, they will continue finding ways to come and go. The immigration authorities referred to as "La Migra" are not numerous enough to protect the long expanse of border between Mexico and the United States.

Mexicans in the United States

In the Nineteenth Century many Mexicans in the Southwest lost out to Anglos settling in the region. Waves of Mexican immigrants have arrived through the years. They have faced Anglo discrimination and prejudice. Often they did not sit back passively and accept poor living and work conditions. They refused to give in when Anglos used their understanding of the legal system to rob them of their property. Women and men alike played active roles in strikes, unions and organizations to fight for their rights.

Some groups such as the League of United Latin American Citizens (LULAC) chose to use English instead of Spanish. They view themselves as loyal United States citizens. Representative of the emerging Hispanic middle class aspiring to be accepted their goal was to eradicate discrimination against Hispanics.

The Brown Berets, a more militant group, came to power in the 1960s. They sought radical action to change oppresive conditions. They used symbols to unite the group. The extended arm with the clenched fist represented their resistance to oppression. Their chant "Viva la Raza" (Long live the race) was a call for Hispanics to unite into "one race". They preferred calling themselves "Chicanos" rather than Mexican or Mexican American.

Three Chicano leaders who emerged from the 1960s civil rights struggle for equality were César Chávez, Rudolfo González, and Reies Tijerina. In California César Chávez succeeded in organizing the farm workers to improve wages and conditions. Despite many setbacks he helped form the United Farm Workers Union (UFW). He organized the grape strike in Delano, California and through a national boycott of grapes in grocery stores and eating places such as school cafeterias and restaurants, managed to reach wage concessions with the grape growers. Chávez fought for new legislation to improve conditions and protect farm workers. New laws were passed on migrant housing, sanitation,

child labor, health, pesticide control, minimum wage and progressive contracts. Religious and lay members of the Catholic Church lent support to Chávez efforts. They marched with the workers in support of the grape strike against the growers. They picketed grocery stores and other establishments and preached from the pulpit against using grapes picked by non-union workers while the regular workers were on strike. The Catholic hierarchy did not always go along with this social activism within their clergy. Some of the Catholic bishops chastized these clergy for their political participation maintaining that the Church should play a spiritual and not a political role. Today in the 1980s the United States Catholic Bishops in their pastoral letters actively promote social justice and speak out for the preferential option of the poor.

Another Mexican American leader, "Corky" Rudolfo González, organized young Chicanos in the 1960s in Denver, Colorado. He held Liberation Conferences. In 1969 they produced the document "El Plan Espiritual de Aztlán. Aztlán, the spiritual homeland of the Aztec people became their spiritual homeland in their search for ethnic identity. In his epic poem "Yo soy Joaquin" he traced their Mexican heritage, decried oppression suffered by Chicanos, and called for resistance to oppression. He called upon Chicanos to find out about their past and to take pride in their rich cultural heritage.

A third Mexican American leader, Reies Tijerina, organized the Alianza Federal de Mercedes in New Mexico to challenge land titles of the lands taken away from Mexicans by Anglos after 1848 because of ambiguity in land claims in which the Mexicans could not produce proof of their right to land nor could they afford the legal battle to get the proof of ownership. Reluctantly they relinquished their lands to the Anglos in the Nineteenth Century. But now in this Twentieth Century Tijerina has dug up the documents in the Mexican archives which prove rightful ownership of the land taken from the Mexicans during the Nineteenth Century. He was jailed for his actions but continued fighting for Mexican legal rights to their lands.

Puerto Rico and Puerto Ricans

The tiny Carribean island of Puerto Rico fell to the United States as part of the treaty ending the 1898 Spanish American War. In 1952 it became a commonwealth, an associated free state, ruled by a governor with nonvoting representatives in the United States Congress. As United States citizens Puerto Ricans are free to travel to the mainland from the island without restrictions, and other United States citizens can go to the island with no restrictions. Those living on the island have the right to vote for the Governor; once the islanders move to the mainland they have the right to vote for the President of the United States.

One of the governers, Luis Munoz Marin, held office from 1949-1964. In 1967 Puerto Ricans voted on the status of the island in a plebiscite. Of those voting 60.5% favored continuing

as an associated free state; 38.9% voted for statehood. While only .6% voted for independence from the United States many who favored independence refused to vote. They view the United States influence on the island as colonial rule subjugating them to serve as a military base and as a source for cheap labor.

In the 1920s United States government recruitment programs for agriculture and industry attracted Puerto Ricans to the mainland. On the island many changes occurred as well. The agricultural economy of the island gave way to industry. A program called Operation Bootstraps attracted many businesses from the United States to the island in exchange for major tax concessions. They set up factories, many in the textile industry. Because of the large number of lingerie factories some renamed the program Operation Bra Straps. Although the industries created jobs most were in low paying postions for women. Many men displaced from agriculture could not find work. The unemployment rate of Puerto Rican men on the island stood between 25% to 40%. With fewer in agriculture the Puerto Ricans no longer could feed themselves but had to import food. The conditions of the Puerto Rican peasant, the "jivaro", changed dramatically during this time . They suffered from disease, illiteracy, hunger, overcrowding, overpopulation and inequality. The conditions on the island have not improved substantially since. High unemployment and underemployment continue to push the islanders off in search of jobs and to keep general assistance levels high on the island.

Many of the Puerto Ricans to the mainland settled in New York in East Harlem. The number increased rapidly and today in the 1980s over 12% of New Yorkers are of Puerto Rican origin.

Table 2-1 Puerto Rican Population in New York

1910	500
1920	700
1930	45000
1960	72000

Puerto Ricans born and living in New York called themselves "neoyorquenos." They found that although they were United States citizens they were not considered equal and suffered much discrimination in housing, education and employment. Because they were not from the island they were different from the Puerto Ricans there as well. They had formed a unique culture in New York. In 1975 Nieves-Falcon interviewed Puerto Ricans living on the East Coast. He tells about the misery and discrimination they have endured and their desire to return to the warm, lush, tropical island paradise they had left. They felt foreign in their own land.

Glazer (1970) noted a sharp decline in industrial wages with the influx of Puerto Ricans into the New York labor force. During the civil rights movement in the 1960s the Young Lords, a group of Puerto Rican youth, protested the exploitation and ill treatment many Puerto Ricans experienced in New York. Of any group in the United States Puerto Ricans have experienced the highest unemployment rate and the lowest median income. They have the highest number of female-headed households. Their migration to the mainland rather than improve their situation kept them at the bottom of the socioeconomic ladder.

Garver (1981) states that they moved from tin paper shacks on the island to rat infested tenement buildings run by slum landlords in New York. One Puerto Rican talked of the three strikes against them before they begin. They are neither white, nor Protestant, nor English-speaking as the majority WASP population (WASP standing for white, Anglo Saxon, protestant). The Puerto Ricans were usually of mixed race, Hispanic, Catholic, and Spanish-speaking.

The Puerto Rican population in the 1980s has changed dramatically on the mainland. The March, 1987 United States Census Report on "Hispanic Population" reports an unexpected large decline in 1986 and 1987.

Table 2-2 Change in United States Mainland Puerto Rican population

1983	+210,000
1984	+93,000
1985	+208,000
1986	-222,000
1987	-56,000

The reasons for this apparent decrease in the Puerto Rican population on the United States mainland in the last two years appears not to be the result of the sampling/nonsampling procedure. So far the United States Census is giving no reasons but looking into the situation further.

In the 1980s the Puerto Rican island economy had not improved. Over half the island population (52%) were using food stamps. Almost one out of every four of the working force was unemployed (22.5%). No wonder the

Puerto Ricans have been called "strangers in their own land". Whether on the island or mainland they have suffered severe economic hardships, far worse than any group except the most recent of immigrant groups to the United States such as the Hmong.

Cubans in the United States

Since Cuban independence after 1898 the fate of Cuba and the Cuban people has been inextricably linked to the United States. José Marti, considered the Father of Cuban Independence, worked as a journalist in the United States while he organized liberation forces to overthrow Spanish colonial rule in Cuba. After the United States ship Maine was blown up in the harbor of Havana, the United States entered the 1898 Spanish American War of Independence in which Spain lost the last of her colonies-Cuba, Puerto Rico and the Philippines. For Spain it was a period of soul searching why their huge colonial empire had come tumbling down. But the islands did not become truly independent after the end of Spanish colonial rule. The United States replaced Spain in wielding political and economic control over the former Spanish colonies. Their economies linked to just a couple of agricultural products such as sugar and tobacco depended upon the United States market for export and for price. In addition to economic control politically the United States dictated who would be in control.

In 1952 Fulgencio Batista in a coup d'etat became dictator. Conditions for the majority became so unbearable that when Fidel Castro organized a band of rebels and ovethrew Batista on January 1, 1959 even the middle class supported him at first. But as Castro's regime became more repressive and sought support from the Soviet Union many turned against him. Castro jailed even some of his closest friends and supporters who spoke out against his actions. Many from the middle and upper classes, professionals and business persons, decided to flee. In the next ten years, between 1960-1969, one out of even ten Cubans left the island. They settled in Spain, Mexico, Puerto Rico or mainland United States.

When Castro began confiscating United States investments and began vilifying the United States, the United States government broke off diplomatic and economic relations. Castro declared that he was a Marxist-Leninist and turned toward the Soviet Union for military and economic support.

The Cubans who came to the United States worked to overthrow the Castro regime. In 1961 Cubans trained by the United States CIA in Guatemala invaded the south of Cuba at the Bay of Pigs, but they were quickly defeated by Castro's forces. Another crisis arose in 1962 when President John F. Kennedy set up a naval blockade around Cuba protesting the ballistic missiles the Soviet Union set up in Cuba. As Russian ships steamed toward Cuba with more missiles Kennedy held firm on the blockade and the ships turned back. Nikita Khrushchev ultimately dismantled the missiles based in Cuba. In retrospect some believe that during this time the two superpowers, the Soviet Union and the United States, came close to a nuclear confrontation.

Many Cubans who arrived in the United States in the 1960s set up their own businesses. Cubans arriving in the 1970s were frequently hired by these Cuban owned businesses. The next large influx of Cubans occurred in 1980 when President Jimmy Carter permitted boatlifts to the United States from the Port of Mariel, Cuba between May and September of that year.

During this time 125,000, who came to be known as the "marielitos" because of their port of departure, arrived and were placed in detention camps in the United States while they waited for sponsors before they could get out.

Approximately 2% or around 2000 had criminal records or were mentally ill patients released by Castro and forced onto the boatlift known as the Freedom Flotilla. Some of these after seven years still remain locked up in the United States. Others were jailed for various crimes they committed. One Cuban held in the Oakdale Prison in Louisiana was jailed when he was unable to pay for his $7.00 taxi ride. Because of their prison sentences these Cubans were not eligible to remain in the United States and were therefore detained in prisons although some had committed minor offenses.

In November, 1987 when Cuban prisoners in the Oakdale Prison in Louisiana and in the Atlanta, Georgia prison learned of an agreement reached between President Ronald Reagan and Fidel Castro which would let the United States deport 2500 "excludables" back to Cuba and in exchange the United States would begin accepting 25,000 Cubans annually, they rioted for fear that they would be sent back to Cuba. Only after the Archbishop of Miami worked out negotiations with the prisoners to assure them that none would be sent back without each case being carefully reviewed were the one hundred hostages held by approximately 2500 prisoners released. Previous to this time none of the prisoners was aware whether they were included on the list of those to be deported. Most had served their sentences but because they were not United States citizens and because they now had criminal records they continued to be held in prison with no opportunity for release.

The Cuban population in the United States is concentrated in Dade County and Miami. In 1980 over 600,000 of Cuban origin lived in this Florida area. The Cuban population in the United States compared with other Hispanics tend to be older, with a lower unemployment rate, a higher median income, and smaller families. In the Florida area some have expressed resentment toward the large influx of Cubans into the area. One Cuban thoughtfully summed up the situation, "We came too fast. Too many were successful. Some of us are too arrogant, too loud and play dominoes until two in the morning." (Gann, 1986) Some have felt that the Cubans in the Miami area are responsible for most of the crime. Although a small number of Cubans are involved in drug trafficking in comparison to the total population the Cuban crime rate is very low. In Miami 30% of the population is Hispanic but represent only 5% of those involved in crime.

Because of the continuing political situation in which Castro controls the country and runs it as a socialist, communist state, it is unlikely that Cubans living outside the island will be returning to Cuba in the near future. It is probable that more Cubans will be allowed to leave the island and come to the United States. The United States government has yet to resolve adequately the situation of Cubans detained in the United States. For those imprisoned and for their family members the United States does not offer them the freedoms that they had believed in. Many Cubans have succeeded in the United States; others have yet to realize their dreams for freedom. One thing that Cubans in the United States hold in common whether among the successful or not is that they do not want to be sent back to Cuba to live. Despite hardships most Cubans in the United States are thankful to be here.

Central and South Americans

The United States Census groups Central and South American Hispanics together. They come from many countries with varied backgrounds. This group while small in numbers (2.1 million) and only 11% of the total Hispanic population in the United States has increased more rapidly than any other Hispanic group. In the 1980s years it more than doubled. From 1982 to 1987) it grew by 40%.

It appears that the continued instability in the Central American region was a prime reason for this increase. The Reagan administration refused to recognize those from Guatemala and El Salvador as political refugees instead they considered them as economic refugees seeking better living and work conditions. According to the United Nations a political refugee is one who flees for fear of persecution, torture or death in their own country. Few from Central America who are caught by the Immigration and Naturalization Service without legal documents are granted political asylum. They are hardpressed to prove that they are indeed political refugees. Most of the Central Americans caught by INS are deported back to their countries.

Conflicts in three Central American countries contributed to the rapid increase of this Central and South American group in the United States. In Guatemala and El Salvador leftist guerrillas, right wing death squads, and goverment police and military have caused people to flee for their lives since 1980.

In Nicaragua after the July, 1975 revolution by the Sandinista forces against the Somoza dictatorship many fled the country. As fighting between the Contra forces supported by the United States government and the Nicaraguan Sandinista government forces continued the Nicaraguan government of the Sandinistas used repressive measures against personal freedoms. The Sandinista government received direct military and economic assistance from Cuba and the Soviet Union. In response to the Contras and U.S. support, they increased their military and civil defense forces. The split in the Nicaraguan population appeared similar to that which occurred in Cuba when Castro took power in 1959. The conditions of the poor have improved dramatically but the middle and upper class have lost most of their political and economic power within the country. Negotiations begun between the Sandinista government officials and Contra rebel forces bogged down but with little chance of renewed United States financial assistance the Contra forces by necessity were forced to try to gain some concessions from the government for their very survival. With the 1990 election of Violeta Chamorro as President of Nicaragua it appears that the Contras will lay down arms and return. The factionalism still remains and time will tell whether the two groups, the Contras and Sandinistas, can live together peacefully.

In the United States the Sanctuary movement has aided Central American refugees. Various church organizations have helped with the Movement setting up an underground to help move the refugees safely along so as not to be caught and giving them safe haven. An Overground operating freely and openly moves refugees through the United States into Canada to seek asylum. In Sanctuary Central American refugees have spoken about the atrocities committed against many who have no direct involvement in the conflict but happen to live in the country where the civil strife occurs. United States military and economic aid to these governments has often been

responsible for supplying officials with the means to persecute their own people.

In Guatemala the government forces seemed to have a genocidal policy working to destroy the Indians in their villages. In El Salvador leaders of the opposition, labor or agricultural reform as well as many innocent have been murdered by death squads. The verb "to disappear" has now become a noun referring to "the disappeared", many of whom are never heard from again. In November 1989 six Jesuits and two women, the housekeeper and her daughter, were murdered in El Salvador. Their deaths have been attributed to military.

Hopes for a Central American Peace Plan were stifled by the Reagan Administration on various occasions. They first refused to work with or accept the efforts of the Contadora group. The four nations of the Contadora group, Colombia, Mexico, Panama and Venezuela, have met frequently to put together a Central American Peace Plan acceptable to all countries. Other nations such as Brazil, Peru and Argentina have supported their work.

In Fall, 1987 the Reagan administration found fault with the Arias Central American Peace Plan. When Carlos Arias, President of Costa Rica, because of his efforts in coming up with a workable plan, won the Nobel Peace Prize in the Fall, 1987, this put pressure on the Reagan Administration and the United States Congress to give the peace plan a chance. At first the Nicaraguan Archbishop Obando y Bravo was acting as an intermediary in negotiations between the Contra forces opposing the Nicaraguan Sandinista government and the Sandinistas. In January, 1988 the Sandinistas agreed to meet directly with the Contras. Reagan continued to push for more military and economic aid from the United States Congress to keep what he referred to as the "Freedom Fighters" as a viable opposition force to the Sandinistas to prevent communism from gaining a stronghold in Central America. Members of Congress have questioned whether Reagan would be willing to give any peace plan a chance. The only satisfactory plan which the Reagan administration would back seemed to be one leading to the overthrow of the Sandinista government in Nicaragua. In the United States opposition to the Reagan administrations policies in Central America continued. United States citizens through various religious and private organizations travelled to the region to assist the people and speak out against United States policy and its effect on the Central American region. Under the new president of Nicaragua, Violeta Chamorro, and the Bush Administration in 1990 economic assistance should work toward rebuilding Nicaragua devastated by years of economic embargo and war.

In the 1960s before civil strife broke out in Central America relatively little was reported about the region. South American countries received more attention. Although unrest and problems continue in South American countries less about these country now makes news than in the past. In 1990 Chile ended rule by the Pinochet military dictatorship which overthrew the democratically elected President Allende in 1970 with the election of a president. Argentina has returned to a democracy. The first newly elected government began to prosecute military officers responsible for many "disappeared" in their country. Carlos Menam as president sought amnesty for them. Colombia continues with murders, bombings and kidnappings by drug traffickers attempting to stem government control. The "Sendero Luminoso" (the Shining Path) a Maoist guerrilla movement in Peru,

continues with terrorist activities in Lima, the capital, and in the Ayacucho area south of the capital where they have the most control.

Most Central and South Americans have family and friends living in the United States. They continue to look toward the United States as a leader in this hemisphere and as a land of opportunity while at the same time decrying what they term as materialistic, capitalistic, imperialistic actions of the United States especially of the government and big business.

Future Direction of Hispanics in the United States

The Legalization Act of 1986 placed sanctions against employers who hire employees lacking legal papers to work in the United States. Such sanctions will do little to stem the tide of Hispanics entering the United States without work permits. Until political and economic conditions improve within their own countries many Hispanics will continue to find ways to come to the United States. Family and friends will continue to assist others. Continued population growth in Latin American countries will create even greater unemployment and underemployment. The Immigration and Naturalization Service proposed building a wide moat along the area where most cross over between Mexico and the United States. The way to resolve the problem is for both countries to come together to address the situation and to work toward ways to improve conditions and to provide at least basic needs for all.

These are circumstances which have affected various Hispanics. Perhaps Hispanics you meet will know little of their historical situations. Some may be actively involved and have close roots with their past. As you learn more about Hispanics you meet you can better understand them and you can more readily respond to the present situations which arise.

CHAPTER 3 HISPANIC STATISTICAL ANALYSIS

In the previous chapters you have met several Hispanic persons through profiles, found out about the various Hispanic groups in the United States, and received a brief historical sketch about each group. The purpose of this chapter is to give you an overall perspective based upon statistical information. The United States Census provides us with statistical information on Hispanics to view demographic, social and economic characteristics and compare them to non-Hispanics. The following tables and summaries give us a glimpse into this data and help identify trends. As you meet individuals you can better understand how they correspond with these national statistics. Keep in mind the metaphor on the forest and the trees as we view the entirety but still continue to keep in mind the importance of each person.

Hispanics are among the most rapidly growing populations both within the United States and in Latin American countries. Their growing presence throughout the world will affect future directions. In addition to a comparision between Hispanics and Non-Hispanics in the United States the United States Census divides Hispanics by origin.

As you meet persons of Hispanic origin you can better determine how closely they match this statistical information. If you think of the average person you can appreciate that once we arrive at an average we discover that no one fits the description; it is merely a means to understand what the general view is. It does not enable us to understand any one person.

Population Characteristics

Growth

In 1950 the population of Latin America was about the same as the population of the United States and Canada. By 1985 Latin American population was approaching double. And for the year 2025 the United Nations project s that it will have doubled again in less than 50 years. Even though the population of the United States and Canada continues to grow Latin American population growth far outstrips them. Table 3-1 highlights this growth in Latin America from 165 million to a projected 779 million in less than one hundred years; in the United States and Canada the 165 million will grow to a projected 345 million. The population of the Western Hemisphere will be predominately Hispanic. Our need to understand Hispanics has never been greater.

Table 3-1 Population Comparison
Latin America and the United States

Year	Latin America	United States and Canada
1950	165 million	more than 165 million
1985	405 million	264 million
*2025	779 million	345 million

*United Nations Projection

No text on this page; computer error.

Urban

Accompanying this large increase in Latin American population is a shift from rural to urban centers. In 1950 when the population was 165 million in Latin America over 40% lived in rural communities. By 1985 when Latin American population had more than doubled only 30% were rural with 70% in urban areas. By the year 2000 urban areas can expect to keep up with projected increases of population which will more than double the number even if no further shift to urban centers occurs.

Urban shift is common throughout the world. This common issue of how we can meet the needs of people in urban settings should be a major focus not as nations but as people living on a common planet.

Table 3-2 Latin American Population Rural and Urban

	Rural	Urban
1950	41%	59%
1985	30%	70%

Mexico City offers a vivid example of this tremendous increase in urban population. In 1950 Mexico City population was 3.1 million; in 1985 the figure was 18 million, a jump almost six times in size. By the year 2000 it will cap 30 million.

Table 3-3 Population Increase - Mexico City

1950	3.1 million
1985	18 million

Source: The Times of the Americas, Vol XXX, No. 1, January 1986

In most Latin American countries the capital is the only principle city. People flock to the few urban settings searching for better opportunities. Rather than find them they confront problems of housing, education, food, water, employment, transportation, sanitation, and health care. Urban communities must tackle increased problems in all these areas as a result of increased population. Some countries are attempting to open up new urban centers. Brazil in 1964 moved the capital from Rio de Janeiro to Brasilia. Argentina has considered moving its capital from Buenos Aires. For these new cities to succeed centers business and government must cooperate to provide new economic opportunities to address the needs of the burgeoning population.

Rank Order of Hispanic Countries

The United States is one of the main Spanish-speaking countries in the world. Mexico, which shares a long common border with the United States, is number one in Spanish-speaking population, way over double the size of

the second ranking nation, Colombia. The United States ranks fifth in size for Spanish-speaking population. The United States Hispanics are a large important growing minority.

Table 3-4 Spanish-speaking population by nations
Source: <tl=United Nations>, 1980

Rank		
1	Mexico	71.9 million
2	Spain	37.5 million
3	Colombia	27.6 million
4	Argentina	27 million
5	United States	18.8 million

Characteristics of United States Hispanics

Statistics dispell various stereotypes of Spanish-speaking in the United States. The majority of Hispanics in the United States were born here, live in urban areas, and work in other areas than agriculture. Yet common stereotypes of Spanish-speaking in the United States are that most are foreign born, live in rural areas, and work in agriculture as migrant laborers. Yet not one of these statements is true according to statistics.

The majority of Hispanics in the United States were born in the United States. Those who have come more recently represent many countries with different customs. They vary in social class and time of arrival. Some have strong cultural ties; others do not. Some are blond, fairskinned, tall; others short, dark, stocky. While many United States Hispanics speak Spanish over 90% of them also speak English.

Table 3-5 Hispanic Characteristics

85% live in urban areas
75% were born in the United States
3% employed in farm labor
5% of total United States population speak Spanish in their homes

Other important facts based on statistics to keep in mind are that although only 3% are employed in agricultural related work this small percentage still represents over 460,000. Also many Hispanics in the United States have a better command of English than they do of Spanish. A small percentage speak Spanish in their homes. The majority of Hispanics value maintaining Spanish.

Highlights of Hispanics from the 1987 United States Census Report

The Hispanic population in the United States is growing much more rapidly than the non-Hispanic because of a higher birth rate and immigration. During the 1980s Hispanic population increased 30% while Non-Hispanic grew at 6%.

As a whole the Hispanics in the United States rank among the disadvantaged in income, employment, education and housing. Disadvantaged refers to those whom society has limited from reaching their full potential. Although both Hispanics and Non-Hispanics have improved in education the same amount of gap in educational attainment continues. Hispanics face a poverty rate three times greater than for Non-Hispanics. Although the percentage of Hispanics living in poverty has not increased significantly in the 1980s the total number has increased 25% because of the increase in population. Many lack even their most basic needs of food and shelter. Many represent the working poor whose wages do not provide them with even a minimum standard of living.

Table 3-6 Highlights from the United States Census March, 1987 Report

From 1980 to 1987 Hispanic population increased 30% compared to non-Hispanic population increase of 6%.
Educational attainment for Hispanics has improved but the gap continues the same to that attained by non-Hispanics.
The poverty rate of Hispanic families in 1986 was almost three times as high as that of non-Hispanic families.
Between 1981 and 1986 the poverty rate for Hispanics has not changed significantly.
The 24% increase in the number of Hispanic families living below poverty level is the result of increased Hispanic population.

Division of United States Hispanics by Origin

Information about Hispanics in the United States comes from the United States Census. But the information is only as accurate as the process in which each person decides whether to check the Hispanic category and one of the divisions for Hispanics listed as Mexican, Puerto Rican, Cuban, Central/South American, and Other Hispanics.

Hispanics of Mexican origin represent over half the Hispanic population in the United States. The most rapidly increasing group is Central/South American which by 1987 had almost caught up with the second largest group, Puerto Rican. Both Puerto Rican and Central/South American have more than 2 million. In comparison with Non-Hispanic population which increased 8 million from 1980 to 1987, Hispanic population increased by over 4 million, although Hispanics represented only 18.8 million of the total 239 million United States population in 1987.

Table 3-7 Hispanic Population in the United States
By type of origin
United States Census 1980, March 1982, March 1987

Figures listed are in millions

	1987	1982	1980
Mexican	11.8	9.6	8.7
Puerto Rican	2.3	2.05	2.01
Cuban	1.0	0.95	0.8
Central / South American	2.1	1.5	3.0
Other Hispanics	1.6	1.2	
Total Hispanic origin	18.8	15.4	14.6
Total non-Hispanic	220		212
Total in U.S.	239		226.6

Mexican and Central/South American groups have shown a significant increase in the percentage of total Hispanics in the United States. In 1980 60% were of Mexican origin and 8% of Central/South American origin. In 1987 the percentage increased to 63% for Mexican and 11% for Central/South American. The rate of increase for Mexican origin was 22% while for Central/South American the rate was 40% between 1980 and 1987. While the total Hispanic population in the United States increased 30% during these years, the total United States population increased only 6%. The growth rate of United States Hispanics was five times greater than for the total population of the United States. All indications project continued rapid increase in the number of Hispanics in the United States.

Table 3-8 Percentage of Hispanic Population by Origin and Rate of Increase March, 1987 and 1980 Census

	1987	1980	Rate of Increase
Mexican	63%	60%	22%
Puerto Rican	12%	14%	11%
Cuban	5%	6%	7%
Central/ South American	11%	8%	40%
Other Hispanics	8%	12%	33%
Total Hispanic	18.8 million	14.6 million	30% Increase
Total U.S. pop.	239	226.6	6% Increase

Socioeconomic Characteristics of Hispanics in the United States

The 1987 United States Census report compares Hispanics and Non-Hispanics in the United States for the periods of 1987 and 1982 on educational level, type of family, employment, median income, and percentage below poverty.

In 1987 Hispanic population was 8% of the total, an increase of 1% from 1982. While both Hispanic and Non-Hispanic population increased during these years, the Hispanic population grew more rapidly.

Educational Level Attained

Although a higher percentage of the total Hispanic population complete high school and college in 1987 than in 1982 the difference in educational levels between Hispanics and Non-Hispanics continues approximately the same since more Non-Hispanics are reaching a higher educational level as well.

In 1982 45% of Hispanics over 25 years of age had completed high school compared with 72% of Non-Hispanics. In 1987 51% of Hispanics had completed high school compared to 77% of Non-Hispanics.

Hispanics completing college changed from 7.7% to 8.6% between 1980 and 1987 compared to 18.3% to 20.6% for Non-Hispanics. These statistics point out the startling fact that almost half of Hispanics do not complete high school and less than one in ten of Hispanics complete college. This compares with less than a fourth of Non-Hispanics do not complete high school and one in five of Non-Hispanics complete college. The educational level of Hispanics needs to increase dramatically if they are to catch up with the level of Non-Hispanics.

Types of Family

The Census divides family into married couples, female household and male household of the total families. Hispanics have 10% fewer married couples of total families than Non-Hispanics. Both Non-Hispanic and

Hispanic married couples have shown a decrease in percentage of the total between 1982 and 1987 as both groups experienced an increase in single parent households for families. For both groups households headed by females was four times larger than ones by male only.

Employment

Although the percentage of unemployed has decreased for both Hispanic and Non-Hispanic by 3% between 1982 and 1987, the percentage of umemployed Hispanics remains at 3% higher than for Non-Hispanics.

Median Income

Hispanic median earnings for males, females and families continued to be significantly lower than for Non-Hispanics between 1982 and 1987. After Hispanic income is adjusted for price increases no significant change in Hispanic income occured during this period.

Female median earnings for both Hispanic and Non-Hispanic lagged far behind male median earnings with Non-Hispanic females earnings around half that of male earnings for the two periods. Hispanic female earnings were one fourth less than Hispanic male earnings. Median does not average in extremes but rather takes the figure at which the majority of a group fell.

Median family income for Hispanics was a third less than for Non-Hispanics in 1987. When the percentage of families living below poverty is compared with this figure on family income the low income becomes even more startling. Many more Hispanics lack sufficient income to meet their basic needs than Non-Hispanics.

Table 3-9 Hispanic Population in the United States
Social and Economic Characteristics March, 1987 and March, 1982

See next page for table.

Table 3-9 Hispanic Population in the United States
Social and Economic Characteristics March, 1987 and March, 1982

Numbers in millions

	Hispanic		Non-Hispanic	
Characteristic	1987	1982	1987	1982
Total persons	18.8	15.4	220	212
Percent of pop.	8%	7%	92%	93%
Education				
Percent over 25 years				
4 yrs+ high school	51%	45%	77%	72%
4 yrs+ college	8.6%	7.7%	20.6%	18.3%
Type of family				
Total families	4.4	3.7	60.1	57.3
Married couples	71%	74%	81%	82%
Female household	23%	21%	16%	15%
Male household	6%	5%	4%	3%
Employment				
Unemployed	10%	13%	7%	10%
Median Earnings				
of persons				
Males	$12,000	$11,000	$19,600	$15,400
Females	$ 8,000	$ 6,600	$10,000	$ 7,000
Median Income				
of families	$20,000	$16,500	$30,000	$23,000
Below poverty				
Families	1.1	0.9	5.9	6.0
Percent	25%	24%	10%	10.5%

Below Poverty Level

In 1987 one of every four Hispanic families lived in poverty compared with one of every ten Non-Hispanic families. Between 1987 and 1982 the percent of Hispanic families living below poverty level increased slightly while the percent of non-Hispanics showed a slight decrease.

When Hispanics living below poverty level is divided by groups we discover that over 40% of the Puerto Rican group live below poverty; 24% of Mexican origin, 23% of Central/South American. But those of Cuban and of Other Hispanic have just a slight higher percentage than that of the general population.

Table 3-10 Below Poverty Level
Division by Hispanic Groups
1980 Census

General population	11.6%
Cuban	12.9%
Other Hispanic	15.2%
Central/South American	23.6%
Mexican	24.1%
Puerto Rican	41.9%

Median Hispanic Family Incomes

The Median Family Incomes by Hispanic groups further indicates the wide difference among the groups. The Puerto Rican group median family income is less than half the national median. The Mexican and Central/South American median family income for 1980 was around $7000, more than the Puerto Rican but around $6000 less than the national median. The Cuban and Other Hispanic groups fared far better though still below the national by several thousand dollars.

Table 3-11 Median Family Income by Groups
1980 Census

National Median	$26,433.
Other Hispanics	$23,470.
Cubans	$22,587.
Central/South Americans	$19,785.
Mexicans	$19,184.
Puerto Ricans	$12,371.

Age Characteristics

Median Age

Hispanics are much younger than the Non-Hispanic population in the United States. Not quite ten years difference in median age separate the two groups, for 1980 nine years difference and for 1987 eight. For both groups the median age continues to rise; between 1987 and 1980 3 years for Hispanics and 2 years for Non-Hispanics. With the rise of the median age will come a different configuration of values and needs.

Table 3-12 Median Age

	1987	1980
Hispanics	25 years	22 years
Non-Hispanics	33 years	31 years

Yet when we look at the median age by group we discover that the Cuban group has a median age six years older than the median age of Non-Hispanics for both 1980 and 1987 while the Mexican group's median age is a little over ten years for both dates.

Table 3-13 Median Age by Hispanic Groups

	1985	1980
Cubans	39.1 years	37.5 years
Mexican	23.3 years	21.8 years
Puerto Ricans	24.3 years	22.3 years

Children

A higher percent of Hispanics are children under five than for Non-Hispanics; in 1980 13% compared to 7% and in 1987 10.6% compared to 7.3%. The percent of Hispanic children has dropped between 1980 and 1987 while the percent for Non-Hispanics has shown a slight increase.

Table 3-14 Children under 5 years

	1987	1980
Hispanic	10.6%	13%
Non-Hispanic	7.3%	7%

When we compare the number of children per family by Hispanic groups we discover that a much higher number for Mexican origin; 4.15 children per family. The number for the Cuban origin group is lower than that for the general population; 3.13 compared to 3.23. The other three Hispanic groups are slightly higher than the number of children for the general population.

Table 3-15 Number of Children per Family
Division by Groups - Children
1980 Census

See next page for table.

Table 3-15 Number of Children per Family
Division by Groups - Children
1980 Census

General population
3.23

Mexican
4.15

Central/South
American
3.75

Puerto Rican
3.62

Other Hispanic
3.41

Cuban
3.13

Over 65 years

The percent of Non-Hispanics over 65 years is more than double the percent of Hispanics for both 1980 and 1987.

Table 3-16 Over 65 years of age

	1987	1980
Hispanic	5%	4%
Non-Hispanic	12%	11%

In future years an even higher percent of Hispanics will be much younger than the percent for Non-Hispanics. Affecting this statistic are the following factors: lower median age of Hispanics, larger family size, and a higher percent under five years.

Birthrates

Another factor will be continued immigration from Latin American countries where the birthrate is much higher than that of the United States. A comparison of birthrates in 1979 shows 3.4% for Mexico and 1.8% for the United States. While the United States birthrate is approximately

equivalent to replacing the present generation the Mexican birthrate doubles the population around every twenty years.

The pressures facing Mexico because of a high birthrate will spill over into the United States which will continue to act as an escape valve for the burgeoning Mexican population unable to find employment within their own country.

Table 3-17 Birthrate in 1979

Mexico	3.4%
United States	1.8%

Hispanic Population Ranked by States

Three states rank high above others in the total of the Hispanic population. In 1980 over 30% of the Hispanic population of the United States lived in California, 20% in Texas and 11% in New York. Florida and Illinois, two other highly populated states make up the next for the top five in rank.

When one considers the small size of some states such as New Jersey and the small populations in some states such as New Mexico, Arizona and Colorado the numbers of Hispanics living in these states represent a much higher proportion of the total state population than is at first evident. These five are the next in rank respectively, New Jersey, New Mexico, Arizona and Colorado, all with approximately 3% of the total Hispanic population.

In the next grouping by rank we see that Washington State has jumped from 19th to 14th from 1970 to 1980, but still the total percent of Hispanic population there is less than 1%. These 15 top ranking states constitute almost 90% of the total United States Hispanic population in 1970 and over 90% in 1980.

In the top ranking 15 states we notice a decline of several percentage points in the total Hispanic population in New York and a slight decline for Colorado, Michigan, and Pennsylvania. California is the one state which shows an increase by several percentage points while slight increases occured in Florida, Massachusetts, Connecticut and Washington.

Table 3-18

Hispanic Population
Ranked by States

Source: U.S. Current Population Survey, 1985.

See next page for table.

Table 3-18

Hispanic Population
Ranked by States
Source: U.S. Current Population Survey, 1985.

Percent of total Hispanic population

	Rank	% in 1980	Rank	% in 1970
California	1	31%	1	26%
Texas	2	20%	2	20%
New York	3	11%	3	15%
Florida	4	6%	3	5%
Illinois	5	4%	5	4%
New Jersey	6	3%	7	3%
New Mexico	7	3%	6	3%
Arizona	8	3%	8	3%
Colorado	9	2.3%	9	2.5%
Michigan	10	1%	10	1.7%
Pennsylvania	11	1.1%	13	1.2%
Massachusetts	12	1%	15	0.7%
Connecticut	13	0.9%	16	0.7%
Washington	14	0.8%	19	0.6%
Ohio	15	0.8%	11	1.4%
Total percent in selected states		90.7%		88.5%

Conclusion

Statistical information on Hispanics compared by groups and compared with Non-Hispanics in the United States helps us be aware of overall characteristics. Not only do we discover significant differences between Hispanics and Non-Hispanics but also between Hispanic groups. The Cuban group tends to be significantly closer to Non-Hispanics than to other Hispanic groups. The Puerto Rican group tends to be significantly lower in income and education and higher on the percent below poverty than other Hispanic groups. The Mexican group is by far the largest group and has a significantly higher number of children per family than other Hispanic groups.

Hispanic population is rapidly growing both within the United States and in Latin American countries. They are much younger than Non-Hispanics. As the Non-Hispanic population continues to grow older the Hispanic population can be expected to play an ever increasing role in the job market.

Regarding future predictions we can expect increases in the Hispanic population in the United States greater than the rate of increase of the non-Hispanic population. We can also expect that the difference between educational level attained and income will continue with the same amount of spread. The trend toward a higher percent of family households headed by one parent is most likely to continue for both Hispanics and Non-Hispanics.

CHAPTER 4 HISPANIC LIVING ENVIRONMENT IN THE UNITED STATES

Traditional Hispanic living patterns are culturally different than ones of Anglos in the United States. The Anglo environment stresses task oriented, practical, efficient organization and as a result often creates an impersonal atmosphere. The organization of cities, housing, shopping and most social services relies on dealing with a large number of people. Whether going to the grocery store, getting health care or working, Anglos in their environment tend to have less personal contact than persons in a traditional Hispanic environment. People use automated machines to transact business without human intervention. In grocery stores the clerk is busy pushing goods across a scanner to read the price. The cash register displays the total with little need for the customer and clerk to exchange but a few words. Self service eliminates the intervention and interaction between clerk and client. Laundries, gas stations, discount stores all operate on the self service concept and thus eliminate practically all communication between store employees and customers. Computers print out bills, simulate voice, and handle transactions. Answering machines give messages over the phone and request messages when they answer the phone. Machines now deliver most of the services. When we do need a person to answer a question or resolve a problem we are usually subjected to long waits only to reach an overworked, underpaid clerk who often has little or no authority to make substantive changes to correct the situation. Middle managers try to exact greater productivity by pushing the employees to work harder. They rarely have time for meaningful constructive changes and for interpersonal relations with employees. For an Hispanic whose culture values interpersonal relations the cold, impersonal Anglo system of transactions may be too much of an adjustment. In large urban areas in Hispanic countries the hectic pace and overcrowded conditions have also produced the same type of impersonal interaction. Throughout the world more people are migrating to urban centers. In the United States the urban pattern has destroyed the small town, rural community value structure of helping each other out and knowing each other well. With the increase of urban living more are finding themselves isolated and cut off from the informal community networking of meeting each others needs. Often neighbors do not know the names of other neighbors.

Some Hispanics in the United States live in "barrios" of large cities. They have maintained their customs and values in which they care for and help each other. New arrivals from the homeland usually settle in with family and friends and thus reinforce ethnic cultural values. Often they remain isolated from the dominant Anglo society within their own section of the city. While persons living together in an ethnic community experience less culture shock, because of their isolation from the dominant society, they have less opportunity to learn language and customs to adapt to their new environment. They have few social contacts with the dominant society and less chance to make friends and feel comfortable in the dominant society. Often their needs in such areas as health, finances and child care are met through an informal social service network within the ethnic community. Before an individual would go to the more impersonal

social services available from the dominant Anglo culture, they are more likely to seek assistance from their own ethnic group.

Hispanics value interpersonal relations far more than that provided by the cold, efficient Anglo structure. The barrio represents more than a place or a section in a city. It is a spiritual and cultural entity in which the inter-relationship among the people there is of maximum importance. The barrio serves to segregate and to separate from the mainstream society while it integrates the community by meeting most of the needs. Problems there become invisible, hidden from the richer dominant Anglo society.

The poem by Abelardo "El Barrio" helps us to understand these distinctions.

I'm that piece of land "la ciudad" is trying to hide;
I house "gente" to whom the American dream has lied,
in my corners stand the youth "morena" with no future,
in "callejón" walls graffiti find their nomenclature.
My aroma of hunger brings "muerte" to the table,
Monday's wash on the tendedores tells a torn fable
as a "chisme" dripping away from old women's parched mouths.
I act as a stereo amplyifying clearly "dolor" shouts.
My "calles" shudder littered with the weight of many needs.
My "ambiente" is a constant S O S no one heeds.

(For those of you reading who may wish a translation of the Spanish words, "ciudad is city, gente-people, morena-dark complexioned, callejón-alley, muerte-death, tendedores-clothes line, chisme-gossip, dolor-pain, calles-streets, ambiente-environment or atmosphere.")

The barrio while maintaining ethnic cohesion separates the ethnic group from the larger community. This separation is reinforced from within and from without. It is not only selfimposed in a desire to maintain ethnic ties and to have a support system to rely on, it is imposed by outside factors such as less income for housing, discrimination in housing and discrimination in work and wages. While cultural pluralism should be encouraged discriminatory practices which lead to ethnic isolation bring about eventual rifts and unnecessary tensions between groups. The riots in Detroit and Los Angeles of the 1960s highlighted what can happen when groups are kept outside the mainstream and denied equal rights and living standards.

Although few today live in rural or small town communities, whether Hispanic or non-Hispanic, the attitude and interest found in smaller communities in caring for others is worth preserving. But this same environment in which people know each other well has the potential for gossip and backbiting also typical of small communities where people know each other quite intimately.

Main Square or Plaza

In the Southwest, the traditional Hispanic plaza, the central, main square is the center of community functions and social activity. The church and the municipal buildings were usually placed around the square. Every evening people would congregate in the square to socialize. Often a band would play. Outdoor cafes nearby would offer places to sit, to watch people and to have a snack. People would

stroll, listen to music, and chat with family and friends who happened by. Rather than a formal invitation the plaza served as a center for informal gatherings at any time. The plaza was the focal point for services and for socializing. In the Southwest as new city construction moved the center to a new area, this traditional main square center often lost its former importance. The area near the plaza usually continued as the center for the Hispanic community while the new area became the center for the non-Hispanics.

At times we may assume that Hispanics tend to live in the inner city area. Statistically we find that over one in three lives in a suburban area, some of which was formerly rural but rezoned for suburbs.

Table 4-1 Living in Suburbs in the United States

20%	Blacks
35%	Hispanics
42%	Whites

Regional Hispanic Ethnic Composition

Regions have different ethnic compositions. Many of Cuban origin live in Miami and Dade County in Florida. East Harlem in New York has many of Puerto Rican origin. East Los Angeles is predominantly Hispanic, many of Mexican origin. Recently many from Central America have arrived in East L.A. In the future we can expect certain living trends to continue. Most people throughout the world will live in urban or suburban areas. Ethnic urban enclaves will continue. Regions will vary ethnically as persons of ethnic origin tend to stay together and as segration patterns continue to isolate them.

Work Conditions for Hispanics

Related to living are work conditions. Where a person lives usually depends upon being close enough to get to work. Housing also depends upon income received and family size. The Protestant work ethic drives Anglos in the dominant Anglo society to value work more than living. In Hispanic cultures people work hard but work does not become an end in itself. Work is a means to live. Hispanics work to live. Anglos live to work. Anglos often tie their self-worth and self-esteem to their personal achievement which is often job related. Anglos are task-oriented and need personal satisfaction. We Anglos consider that we must "make something of ourselves." The drive to achieve puts us in competition with others who are trying equally hard to achieve a higher salary or a better job position. We achieve often at the expense of others who do not receive the same benefits. In the Anglo society the employers who establish merit pay and emphasize job promotion as competition fail to recognize the value of cooperation and cohesion in a work force.

Although Hispanics vary according to their incomes and socioeconomic status, the majority in the United States have a much lower income and many more fall below the poverty line than non-Hispanics. Although culturally

there is a different attitude toward work between Hispanics and Anglos this does not account for the difference in socioeconomic levels between the two groups. The Moynihan (1970) study showed definite discrimination against minorities despite similarities in education and in job performed.

Hispanics because of work conditions often must endure many hardships. They have long working hours, poor if any work-related benefits, and suffer discrimination. Hispanics do not expect nor desire "handouts." Even when they need assistance they are more likely to seek help from their extended family rather than lose their respect and dignity by asking for outside help such as general assistance.

Hispanics value reciprocal relations where each helps the other. Building and maintaining interpersonal relations is more important than accomplishing the tasks at hand. They realize that a cooperative, working relationship is fundamental for good performance. When people are satisfied and happy working together they will carry out their responsibilites much better than in an atmosphere of tension, strife and conflict which wears away at energies without accomplishing anything productive.

"Patrón" and "Peón"

The traditional roles of "patrón" and "peón" help clarify how this interpersonal relationship functions in a work environment. The paternalistic role of the "patrón" takes care of the needs of the "peón" on a basic, minimal level while in return expecting from the "peón" unswerving loyalty, obedience and devotion. Rather than an adversarial relationship between worker and employer, they develop a relationship of mutual concern for each other's needs and a trust in each other. They know and accept their roles and place. The "patrón" is the authority and in control. The 'peón" is submissive and subservient to this authority.

This pattern of blind submission often results in exploitation. As the "patrón" has given less to workers and used more repressive measures to keep them in check civil strife and violence has increased in many regions of Latin America. For the Hispanic used to the subservient role, when placed in a similar situation in the United States, they often fall back on their traditional behavior whether dealing with Hispanics or Anglos above them socioeconomically. They are less likely to accept themselves as equals when socioeconomic differences exist. The egalatarian Anglo attitude of the upper class toward those of lower socieconomic status is far different than the Hispanic pattern of respect and mutual responsibilities.

To cite an example of Hispanic and Anglo differences an Hispanic Executive Director of the Walla Walla Community Center in Washington expressed the Mexican American spirit and attitude toward work. "We Mexican Americans value family ties. We work in the fields here all our lives experiencing suffering, pain and aging. Housing is bad. Food is inadequate. Yet we know how to relax and to enjoy life. We play as hard as we work." Her statement helps us to understand the Hispanic cultural attitude and value toward work. Despite hardships enjoying life is important. They accept harsh reality and are able to rise above it.

Anglo culture on the other hand pushes a person to achieve and leaves no time for enjoyment. The Anglo often cannot even enjoy the moment at work since Anglo values force us to always plan for the future often at the

expense of the present. Enjoyment and appreciation whether in work or in living are often lost to Anglos because of our work ethic and our future time orientation. Anglos live under a feeling of constant tension and stress. Employers are rarely satisfied but are after greater productivity. Products must continue to be bigger and better. Sales must increase. Because of the constant push and because of the constant preoccupation with the future Anglos rarely have the opportunity to fully live any moment.

The Hispanic does not necessarily work less than an Anglo, nor necessarily produce less, but rather experiences more and enjoys more by relaxing and relating to the present. They take time amid the rush of activity to enjoy and appreciate others. When I ate in restaurants in Mexico and Spain and when I worked in the fields harvesting the crops in Oregon, I observed and experienced the long, hard, backbreaking work schedules of Mexicans, Spaniards, and Mexican Americans. Yet while they worked they would talk and chat. They were aware of the people around them as they quickly worked at their tasks.

Hispanics in the United States despite long, arduous working hours fall way below the level of income earned by Anglos. Several studies done through the years point out these discrepancies in earnings. In 1969 Hispanics in California earned 81% as much as Anglos; in Texas they earned 65% as much. Some may wish to attribute the wide difference in earnings to educational and occupational differences among workers. The Glazer> and Moynihan> study (1970) clearly showed that equal education and equal work do not result in equal earnings. They concluded from their study that more must be demanded than equal educational and job opportunities to end such discrepancies in earnings; equal economic results must be expected as well. "(It is) not enough to start on equal terms if the members of one group almost invariably end up well to the fore and those of another far to the rear."

For persons of Hispanic origin, education and income remain at a level far below that for non- Hispanics in the United States. For persons lacking an education earnings increase very little through their working years. A linear increase represents their earning power increase over their working years. Wages earned by white college workers over their working years are best represented by a parabolic curve. The wages begin relatively low, show a spurt in earning power during the middle years, and after retirement show another drop back. Between 40 and 60 years of age white college workers usually experience the greatest increase in wages.

Hispanics in the labor force are mostly in the lower paying jobs: 58% in blue collar, 24% in service work, 24% in white collar and 5% in farm-related work. While 5% in farm work seems small this percent still represents 460,000 workers. These farm workers have suffered appalling conditions in health, education, housing and work. They have fallen outside the system in receiving social services and benefits. They receive no pensions, no vacation pay, no sick leave, no medical nor disability insurance. They have an average life expectancy of 46 years, way below the national average of 72. Through the years studies have shown no marked improvement in their farm labor conditions. Many of the farm workers are migrants. They move north in Spring to work the fields and return south in Fall after the harvest season ends. In the 1970s in Minnesota migrants arriving for agricultural related jobs ranged from 15,000 to 17,000.

Migrant workers in the United States are predominantly of Hispanic origin. These workers are on the fringe of society. No political group

takes an interest in them. Local communities feel their services stretched since police, fire, school operate mainly on a property tax base. When migrants arrive in a community the tax base does not increase but the need for services does.

Migrant workers may or may not have a job waiting for them when they arrive. If a late spring or weather conditions hold up the planting season, they may be living in an area with no money and no job. In Spring, 1988 in a small Oregonian farming community over 20,000 Mexicans arrived for farm work months before needed. They lived crowded into any type of housing they could find receiving handouts of food since they were not eligible for any government assistance. Farmers and people in the small rural towns already hard pressed by poor economic conditions managed to provide for the minimal needs of these Mexicans until the strawberry harvest began in late June. Local religious organizations provided social service resources.

Some migrants travel under a crew leader who negotiates the contract with the local farmers and often skims off a sizeable profit from the workers' wages for himself. Migrants in the Midwest work the sugar beets, peas and corn fields. In the West they harvest the fruits and vegetables. Often they receive pay by piece-work. For example the more they pick in strawberries the more they receive. At the peak of the harvest when berries are plentiful they may earn well but as the harvest winds down they may earn less as fewer berries are on the vines even though the grower increases the amount paid. Although child labor laws now limit the age in which children can work in the fields, in the past children of all ages worked along with their parents often eight to ten hours a day harvesting in the fields.

Many migrant workers are from the United States but others cross the border from Mexico. Because of low wages, high unemployment, increased population in Mexico many Mexicans cannot find adequate employment in their own country. They have found that they can earn much more in the United States. They often send money back to help family in Mexico. Many are seasonal laborers and plan to return to Mexico afterward. Diéz-Canedo (1984) reported that as braceros and illegals in the United States in 1976 they earned $3.10 per hour on farms and $4.77 per hour in canneries. During this time the average hourly wage in Mexico was between 71 cents and 75 cents in United States currency. In their Mexican villages they could not find work and those who did earned much less than those able to travel to the United States to work. One Mexican worker told how he felt about working in the United States. "Trabajamos como esclavos y ganamos como reyes." (We work like slaves and earn like kings.) When these Mexican workers return to Mexico the value of the dollar does make them wealthy by the standards in their own country. The wage gap ratio between wages in the United States and in Mexico is eight to one. (Gann, 1986) For migrant workers in the United States the reality is much harsher than for the Mexican migrant who returns to Mexico afterward. United States migrants often cannot stretch their earnings to pay off obligations nor to provide for their basic needs.

In Tomás Rivera's bilingual novel, Y no se lo tragó la tierra/ And the earth did not part, the father worries about providing for his family and paying off debts. The mother is anxious to ease her husband's burden.

The father is thinking to himself, "With the money that Mr. Thompson loaned us we can eat for at least three months. By that time we'll have the money from working in the beets. I hope we don't get too much in debt. He loaned me two hundred dollars,but by the time one pays for the trip almost half of it is gone; what with this business of having to pay half fare for children. And when I get back I have to pay back double the amount. Four hundred dollars! Interest is too high, but there's no way out of it, one can't fool around when one is in need. I've been told to turn him in because the interest rates are too high, but the fact is that he even has the Trust Deed to my house already. I sure hope everything goes well for us in the beet harvest, if not we'll be left homeless.... I hope everything turns out alright for us, if not I don't know what we're going to do. I just pray to God that there's work for us."

"-con el dinero que me prestó el senor Tomson tenemos para comer a lo menos unos dos meses. Para entonces nos llega el dinero del betabel. A ver si no nos endrogamos mucho. Me empresto doscientos pesos pero para cuando paga uno los pasajes se le va la mitad casi, con eso de que ya me cobran por los ninos el medio precio. Y luego cuando regrese le tengo que pagar lo doble. Cuatrocientos pesos. Es mucho interés pero ni modo, cuando uno lo necesita ni para qué buscarle. Me han dicho que lo reporte porque es mucho el interés, pero ya tienen hasta los papeles de la casa. Ojalá y nos vaya bien en el betabel si no nos vamos a quedar en el aire.... Ojalá y nos vaya bien si no quien sabe como le iremos a hacer. Nomás le pido a Diosito que haya trabajo.

"My poor husband, he must be very tired by now, standing all the way. And there's no way I can help him, burdened as I am with the two children I'm holding. I wish we had already arrived sowe could lie down even on a hard floor. Children are sure a lot of work. I wish I could help him out in the fields this year, but I think that this year, with the kids, I won't be able to do anything. I'll have to breast feed them every little while, and also they're still so little. I wish they were a little older. But I'll do my

"-pobre viejo ha de venir bien cansado ya, parado todo el viaje. Hace rato lo vi que iba cabeceando. Y ni cómo ayudarle con estos dos que llevo en los brazos. Ya quisiera que hubiéramos llegado para acostarnos aunque sea en el piso bien duro. Estos ninos son puro trabajo. Ojalá y le pueda ayudar con algo en la labor pero se me hace que este ano, con estos gúrquitos, no voy a poder hacer nada. Les tengo que dar de mamar cada rato y luego que están muy chicos todavia. Qué ya

best to help him. At least I can help him along in his row so he won't feel the strain so much. Even if it's just at short intervals. That husband of mine, from the time the kids are still small he already wants them to be in school. I hope I can help him. May God grant that I be able to help him."

estuvieran más grandecitos. Comoquiera le voy a hacer la lucha para ayudarlo. Aunque sea me voy ayudándolo en el surco para que no se ataree tanto. Aunque sea en ratitos. A que mi viejo, apenas están chiquititios y él ya quisiera que fueran a la escuela. Ojalá le pueda ayudar. Dios quiera y le pueda ayudar.

The 1960 film "Harvest of Shame" showed the dire reality of life in migrant camps and field work. Almost twenty years later in 1978 the Minneapolis Star Special Report, "Harvest of Despair" portrayed similar conditions. The situation of the migrant farm workers had not improved. A University of Minnesota student, a former farm laborer, wrote in a letter to the campus newspaper that men were housed separate from their women in mobile homes with 18 to 20 packed in each. They suffered racial slurs as well as harsh living and working conditions.

Ulibarri (1966) interviewed migrants and found that their dominant and constant fear was fear of want. Because they lived on the margin of subsistence their fear of want overrode all their actions and wishes. Despite sickness and weariness it drove them on so that they could meet their most minimal needs.

Gamio (1931) recorded first-hand the life stories of Mexicans crossing over to work in the United States. At the time they had little education. They felt helpless, insecure and isolated. Because of their mobility in constant search of work they could not build a sense of community with others. They had neither family nor friends, no informal network of close associates to whom they could turn for help. In the communities where they arrived they experienced resentment and discrimination. One of them nostalgically remembered Mexico while realizing that in the United States despite hardships life was in some respects better. "I want to go back to León because it is my country and I love Mexico because it is my country. But I like it better here for one can work more satisfactorily. No one interferes. One doesn't have to fear that there will be or there won't be revolutions."

In the 1980s Mexicans coming to work in the United States no longer go into agricultural related jobs as much. They turn to industry and service work. They wash dishes, clean buildings, work in laundries and in factories. Some have green cards which permit them to commute daily across the border between Mexico and the United States for work. Some are recruited for seasonal work in the fields. Many simply come across and return without official documents.

In the Spring, 1987 when the Legalization Act began, many Mexicans did not come across to work the seasonal crops as in the past. They knew that

employers would be required to ask for proof of their right to work in the United States. The strawberry crop in Oregon went largely unharvested because of this new law. Some of the Oregon big farmers with large acreage into strawberries went directly to Mexico to hire workers and transport them back to harvest the strawberries. This new law called the Immigration Reform and Control Act of 1982 gives persons who have been in the United States without legal documents since before January 1, 1982 a means to prove their eligibility to become residents of the United States. They must produce receipts to show that they have been in this country and have remained here most of the time for the last five years. Some feel that this new law purposely discriminates against Central Americans, most of whom have arrived after 1982 and are therefore not eligible to apply for residency under this Legalization Act.

While the Immigration and Naturalization Service (INS) tries to rigidly enforce United States immigration policy, they lack the staff to stringently enforce existing policy, let alone begin to check all employers to see whether they are complying with this new act. Among their problems is the control of the long border between Mexico and the United States to prevent people from crossing over without official documents. In 1979 on the 2200 mile Mexican border 1771 border guards patrolled. On the 2620 mile Canadian border 122 guards patrolled. This number of border patrol is woefully inadequate to catch persons crossing over.

Before 1925 the border to the United States was open; people crossed freely. Since then many continue crossing into the United States without official documents. In the United States they are often called "illegal aliens." In Mexico they prefer using the term "indocumentados" which means without documents. These people have not committed crimes as implied by "illegal"; nor does "alien" create a favorable attitude toward them. Many seek out "coyotes" at the border who sneak people into the United States for a fee. Because of the Rio Grande (el rio Bravo) which separates the United States and Mexico in certain areas, persons making this crossing have been called "wetbacks" (los mojados). In their journey to the North they are frequently robbed. They often come across the desert infested with rattlesnakes. They suffer dehydration for lack of water and are often dressed improperly for the arduous land journey. Some have been locked in box cars on trains or stuffed into car trunks. A number have suffocated. Because they fear being picked up and deported, they subject themselves to harsh conditions in an attempt to fool the border patrol, called the "Migra." Some, after they have begun work are rounded up and deported, turned in by someone just before they were to get paid.

Samora (1971) posed as a "wetback" so that he could experience first-hand the illegal crossing. He paid a "coyote" to cross over; then he got caught by "La Migra" and experienced jail and deportation. "Coyotes" charge exhorbitant fees, may rob and abandon the ones who pay them, and care litle about the dangers to which they subject the persons they help to cross over the border. Once arrested persons accused of being "illegal aliens" are detained without bail until their trials. They are often not provided legal counsel and settle for what they are told they must do.

Diez-Canedo (1984) found that the majority of Mexicans crossing illegally into the United States did not intend to stay but were migrant laborers working to earn enough so that when they returned they could establish themselves in their communities. Even though the vast majority spoke no English (92%) they found work within one week. "It is surprising

that without knowing English they could cross the border, get to Chicago and find work in less than a week. Yet if they needed to find a specific address they could not since they were not familiar with this process." (p.98)

Diez-Canedo believes that a migratory, temporary status should be set up to protect these Mexican migrant workers in the United States. He believes that these workers are beneficial to the United States and should be recognized much like the western European countries recognize workers from other countries. His study points out that the estimated number of "illegals" and the amount of money they ship back tend to be highly overestimated in most reports. Whether the number of "illegal aliens" is overestimated or not, they do need to have their rights protected. Diez-Canedo also points out that these "illegal aliens" do not come from the poor in Mexico. In order to pay to cross over only those with some financial resources can make it across. The crossing over for work helps not only Mexico but also the United States. Diez-Canedo believes that these "illegals" take work which no one in the United States is willing to do. For the Mexican government the crossing of Mexicans to work in the United States acts as an escape valve from an explosive situation. The country is burdened with an enormous foreign debt which checks growth in their country. Overpopulation, underemployment, a devalued peso have all put pressure on the people many of whom have lost ground and cannot maintain their former life styles.

A separate zone, a third culture, exists on the border between Mexico and the United States, in which many benefit from both regions. On the Mexican side assembly plants called "maquiladoras" have mushroomed to put together products for foreign based companies. Gann (1986) reported that in 1983 there were 130,000 Mexicans working in 600 factories on the northern Mexican border with a gross of $2 billion dollars. Gann proposed a binational zone with local policies to more adequately meet the needs of the region and people on this transborder, between the two borders. He believes that people need the means to cross more freely by having policies that are more in keeping with the reality of the border situation.

The United States government may continue formulating an even more restrictive immigration policy and may attempt to enforce it by increasing budget and staff for INS but it is unlikely to succeed in controlling border crossings. As the United States Congress tries to reduce the national deficit, it is unlikely that the INS can expect large increases. Even with an adequate funding level for INS as long as the political and economic realities of third world nations force people to leave their countries, the United States can expect an influx of refugees to continue.

Conclusion

Hispanics have certain work values which are important to incorporate into the dominant Anglo work environment. Discriminatory practices and exclusionary immigration policies create greater difficulties than they resolve. By addressing the needs of workers in Mexico and in the United States we can arrive at a more just basic standard of living for all whether on this side or the other side of the border, whether United States citizens or Mexican citizens. We need a new reality rather than a flawed reality which has created and maintained tensions between groups.

CHAPTER 5 HISPANIC CULTURAL CHARACTERISTICS AND VALUES

Can you trust what you read about Hispanic cultural characteristics and values? How can you be sure of the studies which will help you better understand Hispanics in the United States?

Outstanding, well-known social scientists such as Oscar Lewis (1966) and Florence Kluckhohn (1961) are still widely regarded today. When viewed in light of their cultural biases, the time in which they wrote, and their purposes they have much to offer. Their highly respected works formed the basis upon which many future social scientists drew and patterned their own research and conclusions. These social scientists thus perpetuated the stereotypes and overgeneralizations which Lewis and Kluckhohn had stated in their works. By repeating these conclusions often enough they appeared to be reality.

In selecting, investigating and reporting their findings, Lewis and Kluckhon overgeneralized, failed to control variables, and showed a definite ethnocentric cultural bias. Lewis arrived at a universal culture of poverty for all poor throughout the world living in urban environments after his experiences living with a few families. Kluckhohn compared Mexican American Values to Anglo values without concern for the lack of control on her variables nor the superior attitude toward Anglo values taken in her statements. Hispanics reacting to their works have decried their attitudes of superiority and intolerance. (See Vaca,(1970) and Mercado,1978.) Yet both Lewis and Kluckhohn have given us important perspectives. Lewis enables us to understand the devastating power of poverty. Kluckohn provides us with a means to consider cultural value orientations of a group.

Social science research methodology depends upon clearly defining a group and then controlling variables. In Psychology of the Mexican, (1975) Diaz- Guerrero, a Mexican psychologist, recognizes that a difference in approach and methodology will definitely affect the results. In his study of Mexican culture and personality, he used a psychological approach He compared Mexican culture with Puerto Rican culture and Mexican American culture near the border with Mexico. His work carefully follows accepted behavioral science methodology.

In behavioral sciences one must form and test hypotheses, make limited inferences, form broad conceptual schemes based upon findings, and apply them to real situations. Even in the most careful research a social scientist investigating an area of interest may easily go astray at any point along the continuum. A person's bias comes through by the type of hypotheses stated. They reflect personal interest and bias. Inferences come out of the findings which depend upon the group used. Conclusions and applications are new realities but hopefully are similar to that which formed the original hypotheses.

Three social science theories have led many astray because of conclusions based upon them. These three are: biological determinism, environmental determinism, and cultural determinism. Vasconcelos's concept of the cosmic race (la raza cósmica) is

representative of biological determinism. Lewis's (1959) culture of poverty theory is representative of environmental determinism. Kluckhohn's (1961) value orientations system is representative of cultural determinism. Many have used these deterministic theories to reach conclusions and even to formulate public policies. Only a few have found fit to criticize these theories. Let's examine each in more detail.

Biological determinism

Biological determinism finds biological reasons for the superiority of one group over another. Plato believed that only a select aristocratic oligarchy was capable of ruling. Hitler set up a eugenics program to breed a superior race. Jose Vasconcelos, a Twentieth Century Mexican essayist, described "la raza cósmica" as a mix of the Indian and Spaniard in Mexico which would create a superior race. Studies on biological differences between men and women have provided ammunition for many scientific conclusions of women's inferiority. Women have been declared less able to govern than men because they are biologically more emotional, passive and dependent. The male hormone testosterone was recently given as the reason why men do better in science, math and engineering than women.

Leaders in the industrialized countries have defended their policies and practices toward third world countries in terms smacking of white, racist supremacism based upon biological determinism. They felt that they were in power in the world and had developed more because they were more capable. They did not consider that their taking of limited, natural resources at low prices to manufacture the products in their own countries was exploitation. Multinational corporations offered higher wages than paid by the local economy yet these wages were way below what they would need to pay in the industrialized nations. Because they were paying higher wages than paid locally they did not consider that they were exploiting Third World people nor did they feel that they were in reality employing the equivalent of modern-day slave labor. These countries and corporations did not believe that their support of harsh authoritarian, military regimes oppressed the people of these countries. They did not feel that they contributed to an unjust economic system of exploitation and oppression but rather were really working to improve conditions for the people in these Third World countries.

The trickle-down theory proposed by industrialized countries and corporations held that by improving conditions and providing opportunities for some that benefits would trickle down to the masses. Thus by improving a sector of the economy all levels of society would ultimately benefit. The reality has proven far different. In countries where industry and special aid programs have entered, the gap between the rich and the poor has widened not narrowed. The "haves" continue to acquire more and the "have-nots" to receive even less, often below subsistence even after a full day's work.

Improving the industrial base depends upon providing more jobs and more resources for the people in order to improve their condition. Much of industry uses heavy equipment and machines. It is capital intensive rather than labor intensive, so only a few really benefit. Thus the rich get rich and the poor get poorer not because the rich are biologically superior and better able to govern but rather because they have control and do not relinqish their power nor more equitably distribute their profits. Biological superiority has yet to be proven yet it is the underlying assumption behind actions taken by authorities even though they do not overtly state this position in words.

Environmental determinism

Environmental determinism considers the effect of the environment and surroundings upon the individual. The Spanish philosopher Ortega y Gasset described a person as "Soy yo y mis circunstancias." The person and their circumstances determine the person. Thus the environment was responsible for how persons behaved and not the person. It received the blame for many social ills such as high crime rates, school drop outs, violence and abuse. Persons are products of the society in which they live, of their surroundings. Such a theory reaches the conclusion that to improve society we must change the bad environments in which people live.

Lewis (1966) developed the culture of poverty theory. From a small sampling of poor families in Mexico and Puerto Rico he concluded that the poor whether in London, Puerto Rico, Mexico City, Spanish Harlem in New York or wherever had a similar value orientation due to their environment of living in poverty. He jumped regional, rural, and ethnic boundaries to reach this broad generalization based upon a limited number of observations and personal impressions. Among the similarities in values which Lewis drew up were that the poor in modern nations show "remarkable similarities in family structure, the nature of kinship ties, the quality of husband-wife and parent-child relations, time orientation, spending patterns, value systems and the sense of community."

In an article "Everything you always wanted to know about Puerto Ricans but didn't bother to ask" Mercado (1978), a Puerto Rican, satirized Lewis' methodology and conclusions. He used his own family to show how ridiculous Lewis' interviewing techniques and broad generalizations can be. While the environment may play a role on a person's behavior, the theory of environmental determinism can have devastating effects on persons when applied in its extremes.

Cultural Determinism

Of the three theories of determinism, biological, environmental and cultural, Vaca (1970) calls cultural determinism the most insidious of all three. It places the blame for lack of progress and the inferior position of a group of

people on their culture. Vaca pointed out that Kluckhohn's sweeping generalizations of a Mexican American value system is "based on a definition of Mexican American culture as composed of values detrimental to success in the American way of life." He believes that "there is little doubt that one of the primary reasons for the success of this theoretical perspective has been its facility in explaining the social ills of the Mexican American in the United States without indicting Anglo institutions." Kluckhohn's value system contrasts the Mexican American to the Anglo American Value System. Here is the summarization by Vaca.

Mexican American Value System	Anglo American Value System
Subjugation to nature	Mastery over nature
Present oriented	Future oriented
Immediate gratification	Deferred gratification
Complacent	Aggressive
Non-intellectual	Intellectual
Fatalistic	Non-fatalistic
Non-goal oriented	Goal oriented
Non-success oriented	Success oriented
Emotional	Rational
Dependent	Individualistic
Machismo	*No term given
Superstitious	Non-superstitious
Traditional	Progressive

Many have used the Kluckhohn/Strodtbeck value orientations system in their explanation of the Mexican American, among them Saunders, (1954); Clark, (1970); Madsen, (1964); and Moore, (1966). As recently as 1981 Delgado was drawing upon this description of Mexican American values to arrive at implications for group behavior.

It is evident that such a contrast in value orientation systems is incomplete, biased and inconclusive. We are not aware of our own values. We only discover our values when they come in conflict with those of another person from a different culture. Because we have a stake in believing them in order to function in our own environment we are unable to examine them with objectivity and detachment. When we lose our belief in our value system we lose the base which permits us to function in our society. Yet in order to function adequately in other cultures we need to open ourselves to accepting differing value systems and beliefs as appropriate for different cultures while we at the same time continue with our own system for our environment.

If we were to conclude that Mexican-American cultural values are indeed responsible for lower educational attainment and the high level of poverty of Mexican Americans. then the underlying premise would be that their assimilation into the dominant Anglo culture is absolutely necessary for their success in this environment. If we look at what happened in the Southwest in the past we can begin to understand that rather than cultural the reason for the lack of progress of the Mexicans in the area was because of exploitation.

What constitutes success may vary from one group to another. The Hispanic view of success would include social relationships and position.

The Anglo view of success looks to job, wealth and material goods often at the expense of social relationships. Perhaps as Anglos we need to more carefully scrutinize what constitutes success and whether it brings us satisfaction or happiness.

One area in which cultural factors play an important role are in our educational systems. A primary role of a society's institutions is to maintain and perpetuate the culture of the society. For success in school the students most often need to conform to Anglo middle class norms and values. Persons not matching these norms tend to feel inferior and left out. They often drop out of school.

Acculturation and assimilation have often been touted as the goal for minority groups since once they are accepted by the dominant culture they will be able to progress economically. They will be socially acceptable. When persons lag behind economically and socially they may attempt to be accepted by the dominant culture. To be accepted they often reject their own heritage and culture. However not all are able to blend into the dominant group. Estrada (1972) in his "Letter to Society" tells what happened to him when he tried to be just like the Anglos.

> You tell me that I am a criminal. You say that I am no good. That I should be like you so that I may be a good citizen.
>
> I have been told these things all my life. My teacher doesn't want me to speak Spanish because it is no good. I should not be a Catholic because it is no good. I should not have brown skin because it is no good. I should not be so clannish because it is not the American way.
>
> I now speak only English, I am no longer a Catholic, I have quit being loyal to my friends, and I am no longer clannish. I have changed everything but the color of my skin. And what have I become; a brown man who has no belief in God, cannot speak his parents' language, who has become a traitor to his friends and an outcast of my people.
>
> I have tried to be like you and now you tell me that I am a criminal. Isn't this what you wanted, or is it because I couldn't change the color of my skin that I am still no good?

Hispanic Acculturation

In the 1950s the melting pot theory of acculturation and assimilation expected that new waves of ethnic groups would give up their cultures and languages. They were expected to become Americanized, to fit into American society and take on American ways including English as the common language for communication.

In the 1960s with the civil rights movement and interest in one's cultural heritage and roots many wished to identify with their ethnic and

racial heritages. Alex Haley wrote Roots in which he tells his story of tracing his past back to Africa and finding his tribe after a long search. During this time Chicano came to be accepted as the term used by Mexican Americans proud of their past. They sought unity with all Hispanics. They used symbols to express their pride and identity such as the Mexican flag, parades and festivals. They celebrated special occasions such as el 16 de septiembre, Mexican Independence Day. They rallied to the cry of "Viva la Raza". Many felt a new sense of pride in their ethnic identities. The more militant such as the Brown Berets of the Mexican Americans, the Black Panthers of the Blacks, and the Young Lords of the Puerto Ricans, hoped to lead their groups in revolt against the prejudices and discrimination which they had endured for centuries under the dominant Anglo society.

In the 1970s and 1980s these groups are no longer visible. Nothing is reported about their actions, yet discrimination and prejudice continue to exist even if not as blatantly as before. But these groups did not go back to being ashamed of their past nor have they rejected Anglo ways. Although they did not bring about the changes which they had hoped for during their more militant days they have improved their position to some extent and take pride in their own identities. So far they are not equally accepted and respected by the dominant ruling class in the United States. They do not share in the power and control of their own lives and communities but they no longer reject their identities nor believe that they are powerless in bringing about change.

One woman recalled the discrimination of the past. Signs in restaurants in New Mexico read, "No Mexicans and no dogs" (Elsasser, 1980). In schools children were punished for speaking Spanish with their Spanish-speaking friends on the playground. Teachers believed that assimilation into American life required that children give up their own language at school in order to learn English more rapidly.

Since the 1970s discrimination in the United States has become more latent and indirect. Hispanics report being refused service in restaurants. No one would come to take their order. One young girl could not understand why she could not use the bathroom after her father filled the car with gas at a service station in the Midwest.

For Hispanics who wished to become completely "American", many discovered that they were not accepted by the dominant society. The United States people although many of them immigrants are not always tolerant and accepting of differences but often have displayed ethnic and racial intolerance. By being an amalgam of ethnic groups many United States citizens felt they had to prove their loyalty to the United States. During World War I many continued with their languages. Interpreters during the war for most of the common languages were readily available. After World War II fewer believed in the value of maintaining their ethnic customs and language. The majority of second and third generation of immigrants were completely assimilated into the American way of life. They had lost their own identities, their pasts.

Gann (1986) discusses the American ideal of equality in which class differences are ideally and theoretically ignored. The United States was to be a land of equal opportunity for all. The Horatio Alger story told of the poor boy who through his own resources became rich. All could achieve financial success through their own initiative. If a person did not succeed it was because the person did not strive hard enough to achieve. Self selection and not discrimination determined who got ahead.

Yet equality for all was an ideal not realized. Not everyone received equal treatment let alone equal opportunity to succeed in America. In the 1960s Blacks rioted in Watts, California and Detroit, Michigan to protest discrimination. Chicano youth in a Liberation Conference in Colorado in the 1960s recognized that their dark skin caused then to be isolated. "We are oppressed because our skin is dark. We are exploited as workers only to enrich a few."

What brought about the discontent which led to the Blacks rioting? A definite series of recognizable circumstances occurred beforehand. Lack of communication with those in control, a sense of powerlessness, a double standard of justice and many forms of discrimination in work, living, and housing gave rise to feelings of oppression, racism and exploitation. This discontent ignited into rioting. In East Los Angeles a march which began peacefully and orderly turned violent as tension mounted. Countermeasures to restore order led to more violence.

Mexican Americans frequently suffered from police brutality. They looked upon the police not as a source of security, order and protection but as a hostile element in their environment. In 1964 they registered 412 complaints of police brutality in Los Angeles. A 1970 United States Civil Rights Report listed an array of biased treatment against Mexican Americans ranging from verbal abuse, violent beatings, unwarranted arrests, improper use of bail, lack of serious inquiries into allegations to under representation in law enforcement agencies and juries. A 1967-68 study by the Civil Rights Commission in Arizona, Colorado, California, New Mexico and Texas reported similar findings of injustices. Twenty years later the situation had not substantially improved. Romero (1986) noted that Mexican Americans had much higher arrest and incarceration rates and were deprived of bail and counsel more frequently than others based upon their representation in the population.

The United States judicial system failed to protect the civil rights of Mexican Americans. This system often perpetuated and perpetrated injustice. From the police enforcing laws to the lawyers defending clients, the legal system failed to treat all with equal justice. Auerbach (1976) noted that the legal structure in the United States "serves certain political preferences at a time when social change threatened the status and values of the groups to which elite lawyers belonged and whose interests they wished to protect." Persons who could afford to pay for lawyers could receive justice through the court system. The judicial system worked to maintain the status quo of persons in power. Hispanics were not in power nor did they have much of a voice in the judicial system. Few Hispanics served on juries. Jury selection required members to meet residency in the area, thus eliminating the more mobile, many of them Hispanics.

The United States government tried to reverse discriminatory practice based on race, sex, religion, and ethnicity by setting up Affirmative Action Policies. The Bakke case tried to prove that such Affirmative Action Policies were reverse discrimination against white males.

With various ethnic and racial groups having so many difficulties in obtaining equal treatment is it any wonder that tensions might mount between the disadvantaged and the advantaged? Can we in the United States create a more equitable system or are only a few able to enjoy the higher standard of living? Despite inequalities in the United States many throughout the world look to the United States for better opportunities.

Injustice breeds distrust and hatred, damages self-esteem, and disrupts society. Minority groups experiencing discrimination in many areas found themselves powerless to change the circumstances. Limited in housing, jobs, education, and social relations, they suffered psychologically as well as economically.

Stereotyping and Prejudice

Mexican Americans at times began to accept the stereotypes with which others labeled them. Grebler (1970) reports on a study in which Mexican Americans perceived themselves to be more emotional, less materialistic, harder workers, with closer family ties and less progressive than Anglos in their community. Most believed that they had suffered discrimination yet they failed to link their lack of progress to the control by the dominant Anglo society. They had come to accept the dominant society's perception of who they were.

A Frito corn chip advertisement used in Life magazine (1968) and on television featured a gun toting, curly moustached, short swarthy, dark skinned cartoon character dressed like a Mexican revolutionary called the Frito Bandito. The advertisement went on to say that this sneaky bandit would steal your corn chips. When Mexican Americans wrote letters of protest to the company, they received the reply that the company did not expect anyone to take offense since they meant to portray "a simple character to make you laugh."

Ortega examined stereotyping of Mexican Americans in American literature. This stereotyping has taken both extremes on the spectrum of human behavior. One extreme portrayed them as untrustworthy, villainous, ruthless, philandering and tequila-drinking. The other extreme depicted them as devout, fatalistic, courteous, submissive and subservient.

Negative stereotyping of groups can lead to prejudicial treatment. Grebler (1970) helps us to understand what constitutes "disadvantaged" persons in a society. "A category of people can be defined as disadvantaged if society at large has acted by omission or commission to hinder a disproportionate number of its members in the development of their individual abilities."

Prejudicial behavior toward Hispanics has kept them from equal opportunities. By understanding how prejudice operates in a society we can better understand why Hispanics and other minorities have often lost out. Prejudice can be defined as a belief held by many in a society and learned from the society which negatively affects others. Those in power hold an ethnocentric view of their own superiority to others. Romano (1968) describes those in power as believing that their success comes from their own inherent abilities, that they are more goal-oriented and capable. They blame those not in power positions as being inferior or lacking the cultural patterns to succeed. They reach the conclusion that they not only have the right to hold control but that they are the only ones who can adequately govern.

Stages of Self Identity

It is no wonder that persons from minority groups have attempted to lose their own self-identity and become "Americanized". The loss of a person's self identity is not a solution. It can have a devastating effect

on the person's psyche. Carl Rogers (1961) in On Becoming a Person states that "the deepest despair and pain is for one to choose to be 'another than himself'." Hyphenated, torn between two cultures, these persons try to deny their own culture and end up belonging to neither their ethnic culture nor that of the dominant society. We do not remain static in our sense of who we are. People in the process of assimilation to a dominant culture go through stages. In a speech the psychologist William Parker identified three stages he saw in Blacks:

Stage 1 Anti White and Pro Black
Stage 2 Pro White and Anti Black
Stage 3 Pro White and Pro Black

In the first stage the Black person is very hostile to the dominant white society and its influences while accepting only Black culture. The next stage denies the Black culture considering it to be inferior to the dominant white culture. In the third stage the person now accepts the self and the dominant culture.

This final stage reminds me of the "I'm Okay, Your Okay" concept in which one accepts both oneself and the other person. These stages help us to understand the slow and painful process of developing a positive self image in relation to two distinct cultures in which one culture is dominant and tends to be considered superior because of its power position. The person from the subculture must go through rejection of others (Anti White), then rejection of self (Anti Black), before arriving at a feeling of acceptance and self worth for both (Pro Black and Pro White).

The following is an example of Stage One in which the person rejects the other culture and looks only to his own. Alfredo López, a second year medical student, described his feelings in high school and college. "César Chávez is the person who initially opened my eyes to injustice." He tells of being "very anti-white, very, very angry."

Representative of Stage Two in which the dominant white culture is valued more than his own Hispanic culture is Richard Rodriguez (1982). In his autobiography Hunger of Memory he tells of how he succeeded socially and educationally by assimilating Anglo ways and by letting go of his cultural roots.

The third stage in which a person is comfortable in both cultures may be more elusive. Biculturalism and bilingualism imply an equality in which a person is able to function at the same level in both cultures. But few can achieve such an equal command in several cultures. Most often a person functions more adequately in one culture than in the other.

A more manageable goal than biculturalism is a mutual recognition, awareness, understanding and acceptance of various cultures including one's own. The difference is in the degree of assimilation to the new culture and in the degree of self identity with one's own culture. Each culture has a role to play. Depending upon the circumstances a person must draw from the appropriate culture to function adequately.

In Miami many from the large Cuban population recognize the importance of being able to communicate succesfully with both Hispanics and Anglos. They have learned to function in English as well as in their native language of Spanish. The English-speaking have discovered that they must learn Spanish in order to compete with the Cubans on the job market in which more and more workers need to be able to use both English and Spanish.

In the daily Austin, Texas newspaper the Austin American Statesman (1987) Trevino writes an Hispanic column to acquaint the broader community with Hispanics. He tells about the 1960s in which Texans remained isolated from Hispanics. In the 1980s he says that Texans have awakened to the realization that they do need to understand the Hispanic world. The geographic reality will continue Hispanic influences in the region. Whether the Texans prefer this Hispanic influence or not it is going to grow, so they need to be aware of it and understand it better. His newspaper column provides one means toward better understanding of Hispanics.

Language Use In American Homes

Immigrant ethnic groups in the United States have usually switched to English and adopted mainstream Anglo values by the first or second generation. Hispanic groups for various reasons have assimilated into mainstream Anglo society much more slowly. According to the study by Arias (1986) the Hispanic switch from Spanish to English usually does not occur until the third generation, a generation later than for other immigrant groups.

Some Americans including politicians have pushed to adopt English as the official language. They recognize the importance to the unity of a country to possess a common language in order to facilitate communication. School systems have set as a major goal learning of English by ethnic groups. These people fear the creation of language pockets within the United States in which people would not be able to communicate with the broader English-speaking community. Tostado (1985) believes this fear to be unwarranted. He found that while many ethnic groups maintain their languages they at the same time learn English. The 1980 United States Census supports Tostado in pointing out while many in the United States may speak another language at home only a few reported that they had difficulty functioning in English.

Table 5-1 United States Population Speaking Another Language in the Home
1980 United States Census

15.3 million	spoke another language in the home
7.6 million	were Spanish-speaking
3.5 million	reported some difficulty with English

San Juan (1985) reported only 5% of Hispanics in the United States use Spanish as their primary language. Of this 5% only 10% considered themselves to be monolingual, that is they did not consider themselves to have a functional command of English. San Juan also noted that the Spanish retention rate is decreasing. Fewer Spanish-speaking are keeping their ability to function in Spanish. He wonders whether the United States federal government needs to step in again to encourage bilingual and bicultural programs to prevent further erosion of ethnic languages and cultures.

In the past federal programs recognized and supported the need for education in other languages. The Bilingual Education Act of 1968 required students to be taught in their own language. The Act held that children did not have equal opportunity if they were taught in a language that they

did not understand. This 1968 Act attempted to give equal advantage for learning by teaching the children in their own language while at the same time teaching them English. School officials trying to implement such a plan discovered that they could not provide teachers for every native language spoken in their districts. In the 1980s in the St. Paul, Minnesota school district children spoke 56 different languages. Offering an equal educational program in all these languages would be an impossibility for the district.

At the turn of the century many children of immigrants learned English when they first attended school. These children brought English into the home to their parents. They rapidly acquired English and became bilingual. Through the children the parents were able to acquire a better command of English.

Today most of us recognize the importance of being able to function in various languages and cultures. Rather than lose the language abilities of ethnic groups in the United States we need to reach a balence between maintaining language and culture of ethnic groups and teaching the language and culture of the dominant society. Both are equally valid and important values. As a nation we need to function with a common language and cultural system. As an interdependent world we need to be able to function in many societies throughout the world.

In the 1950s the United States Congress passed a law requiring English literacy for citizenship. Perhaps we need some means to protect and preserve the rich cultural and linguistic heritage of the ethnic groups. We in the United States need to recognize the importance of ensuring the preservation of other languages and cultures in addition to requiring English. The home environment provides a natural setting for their continuance. To acquire another language outside of the home setting and to function adequately in another culture requires a long, slow process in which a person lives within the cultural environment. Those of us who have studied another language know that at some point we must move into the environment in order to develop the proficiency needed to function adequately. Joshua Fishman has collected a list of language courses in ethnic communities in the United States which seek to preserve their cultures and languages. He and others realize that their preservation is a rich valuable resource of the United States in a world increasingly interdependent.

Often cited as a reason why Hispanic groups have maintained their language and cultures longer than other ethnic groups in the United States is their proximity to their homelands. Persons of Mexican and Puerto Rican origin can move back and forth with relative ease. The Mexicans share a long common border with the United States relatively unprotected. Puerto Ricans as citizens of the United States have the right to come and go as they will. Many other factors have contributed to reinforcing Hispanic cultural patterns and the Spanish language such as new arrivals from the homeland, intermarriage among Spanish-speaking, and isolation from the dominant society. Isolation has not always been because of choice but at times because of discrimination against Hispanics.

Factors in Acculturation

Acculturation refers to a person's learning to function in another culture. The process of acculturation depends upon a number of factors.

Padilla (1980) considers the following five: language familiarity and usage, cultural preference, ethnicity and pride in identity, interethnic interaction and interethnic distance. The more that a person relates to the other culture the greater degree of acculturation.

Persons in the United States who live in an ethnic environment have less opportunity to acquire the dominant Anglo culture. Their ethnic environment proves to be both a boon and a burden. While their community can provide them with much needed support in an informal networking it at the same time separates them from the mainstream society. Persons living in Hispanic communities often have a developed informal network of family and friends which help ease cultural adjustment yet also limit acculturation if the persons stay within their own environment and fail to move into the new environment. Because they have less cross-cultural contact they have less opportunity to acculturate to the dominant Anglo environment. By living in an ethnic environment persons often have a support system which provides them with a comfortable base from which they can take risks and therefore a new environment is less threatening and less devastating on a person's psyche. American society creates informal, impersonal associations which lack the depth to provide personal, concerned support for those really in need. Ethnic enclaves do serve a purpose. As persons find support in the broader community and as persons feel strong enough to take risks then they can move beyond the confines of their own ethnic community. Hispanics instead of finding support groups in the new environment have often encountered unfavorable stereotyping and discrimination.

Breaking Misconceptions on Mexican American Culture

One reason why Mexican Americans failed to succeed has been blamed on their present time orientation and their fatalistic attitude in contrast to the Anglo future time orientation. Mexican American lack of success was attributed to their cultural orientation. Shannon (1975) in his research with a group of junior and senior high school Anglo American, Indian American and Mexican American males regarding their views on the future, concluded that lack of success was not due to a fatalistic attitude. The young held realistic views of their future based upon what they could expect. The Anglo advantaged majority set future goals in keeping with their family situation and family role models. The disadvantaged groups matched their expectations to that of their family situations. Shannon stated that for the disadvantaged "expectations for the future are uncertain at best; avoidance and repression of future oriented fantasy is more appropriate and assimilation of the majority culture temporal perspective can be deleterious." They needed role models from their own environment with whom they could identify in addition to opportunities in school. They needed to believe in their own abilities to achieve.

Another cultural difference attributed to Mexican Americans has been the role that luck and fate plays in their lives compared to that of Anglos. McClintock (1976) in a controlled study found no significant difference between the two groups regarding the role of fate in their lives. The stereotypical view of Mexican Americans as being more fatalistic did not hold true.

Another stereotype attributed to Mexican Americans is their passivity. (Kluckhohn, 1961) This conclusion overlooks the active revolts,

rebellions, protests and strikes of both men and women throughout their four hundred year history in the Southwest region of the United States. Other writers have used this Kluckhohn taxonomy contrasting Mexican Americans with Anglo Americans. Heller repeated the view that Mexican Americans are fatalistic and resigned. Saunders used the distinction of Mexican Americans as "being" and Anglos as "doing". Based upon the taxonomy Madsen (1964) concluded that Mexican American culture was inferior to Anglo culture.

Many stereotypical statements about Hispanic cultural values lack the careful research to prove them one way or another. Research is beginning to show the flaws in such descriptions of a "traditional Mexican American culture" as outlined by Kluckhohn. One of the social science researchers who has subjected his conclusions to rigorous study and controls is the Mexican psychologist Rogelio Diaz Guerrero in Estudios de psicologia del mexicano (1967). This book was translated into English as Psychology of the Mexican (1975). Another source for carefully conducted research is in Chicanos: Social and Psychological Perspectives collected by Wagner (1976). The research found in Wagner and in Diaz Guerrero limit conclusions to the group researched at a particular point in time and place. Interpolations beyond that framework while perhaps valid are given as speculation until they can be supported by studies.

When stereotypes are repeated frequently enough after awhile they become accepted as if they were fact. The persons stereotyped begin to assume that the stereotype placed on them by society is indeed correct. They may even begin to behave in accordance with the stereotype.

Women have been stereotyped with many of the same terms ascribed to Hispanics. Women have been labeled as passive, dependent, submissive, emotional and religious. These stereotypes have limited both groups in their abilities. Anglo society has placed expectations on males to be strong and rational, to not show emotion nor to cry. Culturally imposed characteristics have inhibited both men and women in Anglo society.

Showing emotion and requiring support are not limited to women but are important for all humans. Depending upon circumstances each of us at times needs support. Each of us needs to be able to express our feelings rather than let emotions get pent up inside us. An interplay of forces in our lives makes every human weak and strong, emotional and rational. Cultures and persons are complex and multifaceted. A real danger lies in ignoring this complexity and accepting simplistic, inaccurate, all-inclusive generalizations as fact. We need informed decisions to formulate public policy and our own opinions toward any person or group. Hispanic people while displaying many cultural characteristics different than Anglos cannot be classed together as one group. Nor can individuals be classed in a group without recognizing the uniqueness of each person.

Rather than accept the molds others have placed on people, we can discover for ourselves how appropriate these seem by withholding judgment until we have examined our situations. We must constantly test our hypotheses to determine whether they are still relevant in light of changing circumstances. We need to be aware of our own personal and cultural biases. We need to be sensitive to other persons and cultures. We need to respect others' points of view and ways. By greater openness and sensitivity we will be able to communicate more effectively with others. This sensitivity will serve us far better than will knowledge gleaned from even the most reliable of sources regarding any one group at

any specific point in time and place. A healthy skeptism toward cultural characteristics and values whether of Hispanics or Anglos will enable us to keep a more open, receptive perspective on our present circumstances.

Hispanic cultural patterns and values

Although I decry overgeneralizations and stereotyping of Hispanics, I do believe that a familiarity with certain general statements regarding Hispanics will assist you rather than leave you completely on your own resources to ferret out Hispanic cultural patterns. You need to take the following statements I present on Hispanic culture as patterns which certain persons have identified in certain groups in the past. Perhaps these may hold for the Hispanics with whom you come in contact; perhaps not. You can best develop your cultural understanding and intercultural communication not by reading about a cultural group but by being with them. Nevertheless you will find that my experiences in Hispanic communities and Hispanic characteristics identified by researchers will help you to become more aware of Hispanics. This knowledge will enable you to better determine for yourself whether the characteristics described are relevant for the situation in which you find yourself.

Certain aspects of a culture are tangible, visible. For example you can readily observe and talk about patterns of behavior. You can use cultural artifacts to analyze a culture. Your study of Hispanic art, music, literature, foods, dance, customs, traditions, history and the contemporary society will give you a good perspective on the culture. You can learn proper behavior for many occasions such as common courtesies, the work environment, social engagements, and daily routine living. You may learn to "get around" in the society. Yet you may realize that you have stayed on a superficial level of what makes the society tick, what are the intangibles which direct their lives, the underlying assumptions, beliefs, attitudes, feelings and values which make persons do what they do, accept what they accept, and think as they do.

Some Hispanic writers have penetrated the psyche of their specific culture in an attempt to understand themselves better. Among them are Samuel Ramos (1962) in Profile of man and culture in Mexico, Octavio Paz (1961) in El laberinto de la soledad (The labyrinth of solitude; life and thought in Mexico) and Fernando Diaz Plaja (1966) in El espanol y los siete pecados capitales (The Spaniard and the seven deadly sins; not available in translation).

Paz, Ramos and Diaz Plaja offer the reader insights of a more theoretical, philosophical, or personal nature than that of social scientists. Paz considers the Mexican fascination with death, their feeling of inferiority, their sense of dignity. Diaz Plaja takes a humorous stance with anecdotes related to the seven mortal sins of the Catholic religion which damn a person to hell and how Spanish behavior represents each of these. In an anecdote Diaz Plaja relates that each one in Spain whether a shoe shiner or the prime minister considers his or her opinion to be of equal merit and importance. Spaniards are great conversationalists. In their tertulias they carry on animated discussions. Each tertulia has a focus such as sports or literary. Their conversation is animated with much gesturing, highly vocal, at a loud pitch. Each with intense emotion is trying to get their point-of-view across whether the others are listening or more likely conversing at the same time.

CHAPTER 5 HISPANIC CULTURAL CHARACTERISTICS AND VALUES

José Enrique Rodó (1971) in his famous essay Ariel exorts Latin Americans to hold onto their spiritual values and not to give way to the materialistic values of the United States. Ariel represents Latin American spiritual values; Caliban represents United States materialistic values. I ask whether we Americans are more concerned with materialistic goods than the Latin Americans? Are we more a consumer-oriented society? Do we judge the worth of others in terms of their socioeconomic status, by the material items they possess? Do we believe that through hard work we will succeed and be able to acquire more as a result? Are a good job with high income, large profits with material wealth important to us for self satisfaction and feelings of success? Is self interest more a driving force in American society than in Hispanic society in which the family unit and interpersonal relations are more emphasized?

At times as an American I feel that the Latin Americans merely repeat the same old theme about the United States being materialistic, capitalistic, and imperialistic. By now it is a well worn record based mostly on stereotyping. But then as I look around me at our myriad of possessions and the desire to acquire more, as I observe our foreign policy and our international business relations, the stereotypes seem to hold a certain degree of weight for our American society as a whole.

Latin Americans often hold bipolar feelings toward the United States, a love/hate relationship. They admire the United States for our accomplishments, for our wealth and power while they speak with disfavor of the capitalistic, imperialistic actions by international business and the United States government in which their interventionist actions have often affected the course of events in Latin American countries for their own self interest with little regard for the Latin American people and their wishes. The profit motive, expansionist tendencies, imposition of our government foreign policies and business interests have forced Latin American countries to live subservient to the will of the United States, economically dependent upon outside influences for their survival.

The dependency theory was described by a Brazilian political scientist as the euphemistic way to talk about the imperialistic character of the United States when you are trying to maintain favor and still receive economic assistance. Latin American countries are dependent upon the United States for their economic well-being. The United States government leaders have yet to learn to treat the Latin American government leaders with respect as equals. Our government tends to demand adherence to our views and strict allegiance to our foreign policies. Any deviant behavior we do not tolerate. We put on economic, political or military pressure to bring about the downfall of any unsympathetic regime or policy.

The Organization of American States (OAS) (la Organización de los Estados Unidos (OEA) is supposed to be a representative body for all American nations. But some have viewed the organization as a puppet for forcing United States policy on all its nations. In the late 1980s the United States failed to lend support for the Contadora nations working for a Central American Peace Plan. The leaders of the four Contadora nations of Mexico, Colombia, Panana and Venezuela worked diligently and painstakingly to come up with a process for achieving peace and removing all foreign influence from the region. The Reagan Administration continued to push for more nonlethal and lethal aid to the Contras, the so called Freedom Fighters, fighting in opposition to the Sandinista government in Nicaragua. In the early months of 1988 representatives of the Contras and Sandinistas

sporadically met working toward a negotiated settlement. In the 1990 elections in Nicaragua the opposition candidate, Violeta Chamorro, won. The Nicaraguan people voted for peace, for an end to the conflict between Contras and Sandinistas. Time will tell whether they will achieve peace.

Findings of Diaz Guerrero

Diaz Guerrero (1975) in his research found significant differences among Americans, Mexicans and Mexican Americans in Texas. But it is important to keep in mind that he also noted that the variabilities on both sides were far greater than the variabilities between cultures. Through his research he was able to arrive at common tendencies which give us a broad cultural view. But not everyone fits this broad view. When we wish to understand an individual within any one of the groups we must look to the person while taking into account what the general statements have stated. The following gives some of the conclusions Diaz Guerrero reached.

Americans - External Perspective

Diaz Guerrero found that Americans view reality from an external perspective. Being accepted by the larger society is important therefore they look to society for affirmation of their behavior. They are self actualizing and self achieving. They believe that the end justifies the means. He notes that in American political history we emphasized liberty and equality from the French revolutionary ideals but overlooked the aspect of interpersonal relations, of fraternity.

Mexicans - Internal Perspective

Mexicans on the other hand hold an interpersonal, internal view of reality. They emphasize "getting along" with others and the role of significant other people upon their lives.

He notes that the American value of "self esteem" has no equivalent in Mexican society. In order to express this idea in Spanish they had to invent a new word "autoestima". For those of Hispanic origin "dignidad" and "orgullo" (dignity and pride) carry much more of the sense of their self worth. Mexicans place greater importance on the use of titles, formalities, personal grooming and appearance. They never wish to play the role of a fool or a buffoon.

In contrast the American manner is more informal and relaxed with little regard for titles. Americans place less importance in dressing up and maintaining a sense of propiety. An American may intentionally make himself or one of his good friends the butt of a joke. Hispanics would not put themselves in an unfavorable light nor appear ridiculous since this would bring a loss in their sense of dignity. Their pride would be injured.

An example of Hispanic dignity will serve to sensitize you to appropriate behavior and the need to protect the dignity of even your most intimate Hispanic friends. A group of Latin American adolescents were at a party with the American teenagers they were living with during a three-month home stay here in the United States. The American youth decided to play the game Crazy Bones which they thought was great fun. The Latin American youth participated reluctantly and thought the game absurd. In the game the players draw cards and must hold the card in the position described such as a right elbow to a left leg. You can imagine the

contortions the Americans had worked themselves into and their jolly laughter. The Latin American youth did not want to participate. Obviously one would be hard pressed to maintain a sense of dignity in such ridiculous positions. While the American youth did not feel that they had lost face or self worth the Latin American youth did.

Response to Stress

Diaz Guerrero (1975) concluded that Americans believe that life is to be enjoyed; Mexicans that life is to be endured. When Americans react to stress brought about by the normal pressures experienced in living, they try to modify and change their environment. They endure stress by trying to do something about it, with activity. Mexicans prefer an internal rather than an external response to stress. They prefer to modify themselves. They endure stress passively. Because of this internal regulation to stress, Mexicans more readily accept circumstances beyond control such as death and illness whereas Americans try to control the situation.

Americans use an active response much more frequently in conflict, competition and aggression. They expect to have individual choice and freedom. They take a pragmatic stance and believe that they can come up with a solution, a plan of action.

Americans often fiercely battle illness and death. They may go through various stages of anger, disavowal, depression before they come to accept the inevitability and irreversibility of certain events in their lives.

Mexicans with their passive, internal response to stress emphasize harmony, cooperation, dependence, protection, and less aggression. They have prescribed roles and stay within their parameters.

Diaz Guerrero continues by describing each in everyday life. For Mexicans he uses the terms passive, fatalistic, affiliative, interdependent, cooperative, humble, obedient and relaxed. Mexicans find peace by enduring. Because they expect less from life they enjoy life more. By holding their expectations down they are more satisfied with what comes along.

For Americans he uses the terms active, optimistic, autonomous, efficient, conscious, competitive, self-sufficient, aggressive and time conscious. Americans by actively seeking enjoyment find frustration instead. By building their expectations high, they suffer disappointment when they cannot meet them.

He further differentiates between Mexicans and Americans. Americans are tense, nervous, aggressive, autonomous, independent, individualistic, competitive, self-initiating, self-reinforcing, achievement oriented and efficient. Mexicans are obedient, affiliative, interdependent, orderly, cooperative, not self-initiating, and not achievement oriented.

Americans are instrumental in actions using them as a means to an end. Mexicans put interpersonal relations first; they use a process orientation and value social harmony more than the end product. Because of the value they place on interpersonal relations they are more likely to have a cooperative, working relationship and thereby be able to achieve their purposes more readily because of group harmony.

Diaz Guerrero notes changing values. Urban Mexicans are taking on characteristics he has used to describe Americans. Americans are becoming strongly affiliative with greater concern for social relations.

As we learn about differences between Americans and Mexicans we must keep in mind the important finding by Diaz Guerrero that he noted greater variability within a group than between groups. In addition interpersonal relations are between people; we need to consider each person as unique. Every society is dynamic and changing. What we learn today will most likely change in the future. We must cross-check our assumptions and hypotheses before we blindly stereotype others.

Work attitudes

Another cultural aspect Diaz Guerrero considers is the difference between American and Mexican attitudes toward work. For Americans work is its own reward. We Americans work to get ahead, to succeed, to realize our potential, to accomplish something.

Mexicans emphasize the affiliative nature of working for someone else as duty. Because of this sociocultural sense of duty Mexicans are willing to work hard under harsh conditions often for low wages without complaining.

Diaz Guerrero views Mexican society as much more exploitative and American society as much more intolerant. In American society it is up to the person to achieve and to succeed. In Mexican society it is up to the person to meet responsibilities and duties.

Diaz Guerrero refers to Abraham Maslow's Needs Hierarchy as a means of determining what motivates a person to act. Motivation involves forces, motives, needs, desires, instincts and impulses that determine why we do what we do. Maslow held that once we satisfy a need we remove that motivating force in our behavior.

Stress

Diaz Guerrero refers to stresses as multiple and everpresent. For our mental health we must use coping mechanisms to deal with stress. The American way emphasizes changing or eliminating stress. We want to be able to do something about the stresses in our lives. The Mexican way emphasizes accepting, enduring, and adapting to the circumstances. Diaz Guerrero believes that we should learn various ways to cope with stress in our lives. Situations are different. A transcultural approach gives us more options and assists us in coping better with each situation. One way may prove to be much more effective than another depending upon the circumstances. At times the American response to stress by doing something about it is more appropriate; other times the Mexican response by accepting circumstances is much more appropriate. The Serenity Prayer states this difference: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

Respect/respeto

Diaz Guerrero relates the different perceptions regarding respect in English and "respeto" in Spanish. The words appear to be similar but the meaning for each culture is very different. In his study he found out what each group associated with the word respect, who they respected and why. The Americans associated admiration, almost never dislike. They felt detached from the persons respected. They closely linked the persons they respected to social class and economic values. Respect depended upon individual merit.

Mexican Americans in Texas associated with respect intimacy, obedience, and both like and dislike in an intricate web of reciprocal relations, duties and dependency. They held both negative and positive feelings toward the persons they respected. Their respect depended more upon traditions and beliefs than on individual merit. They respected people from all socioeconomic levels and all different ages, young and old. They held women in respect.

It appears that the respect toward young may account for a difference in behavior. Children behaved differently between the two groups. Mexican children tended to laugh more and be less whiny than American children. The respect the Mexican children received appeared to make a difference in their behavior.

Condon and Good Neighbors

Condon (1985) compares Mexican and American cultural characteristics in his book Good neighbors: Communicating with the Mexicans. He considers the Mexican extended family, more traditional sex roles, and the importance of titles and respect. He describes the Mexicans style of communication as rhetorical, dignified, and eloquent. A Mexican person says only the good about the others or what the other persons wish to hear. Dress, appearance, emotions and gestures are important. They view time polichromatically; they may be doing several things all at the same time. They view the "mordida" (literally bite, payoff) as part of the economic structure to balence low wages and harsh working conditions.

United States Catholic Bishops Pastoral Letter

The United States Catholic Bishops Pastoral Letter (1983) addressing Hispanic ministry and presence noted strong Hispanic values and beliefs consistent with religious values. They mentioned the dignity of each person, family life and extended family support, a sense of community and "fiesta", a time for living and the value of life, and authentic devotion to Mary which was unique to the group such as in Mexico Our Lady of Guadalupe.

American and Hispanic cultural perspectives

Here is another comparison of American and Hispanic cultural perspectives:

American	Hispanic
.Logos - reason	.Pathos - emotion
.Cognitve - factual	.Affective - feelings
.Repress emotions	.Express emotions
.Understatement, brief, direct	.Overstatement, hyperbole, rhetorical

Here are some further Hispanic cultural characteristics which may be appropriate to Hispanics you meet. Through your personal experiences you can cross-check their validity. Keep in mind your personal biases. Also be ready to change based upon your own experiences.

Extended Family Support

The family and group is of greater importance than the individual in Hispanic societies. Personal success and personal fulfillment receive less emphasis than a person's responsibility to family and close friends. When circumstances bring bad luck such as loss of a job, ill health, accidents, others come to the person's aid and the person feels less isolated, less alone and less afraid. Persons place less blame on themselves realizing that circumstances often are a strong determining factor of what has happened to them. When circumstances turn against Hispanics, they have an escape valve and a support system within their family and friends. Physical and mental breakdowns, suicides, violence and abuse are less likely to occur than in the American structure in which the Individual is expected to be self reliant.

Breakdown of traditional patterns

Traditional patterns in the extended family have changed because of greater mobility, distance in urban environments, and a greater number of single parent families. The support group is no longer as strong as before when communities and persons were closer together.

Interpersonal relations

Interpersonal and social relations are extremely important in Hispanic societies. Titles, courtesies, personal appearance are part of this social relationship. In reciprocal relationships one returns favors for favors, not necessarily at the time but in the future. In American society we use Dutch treat in which we each pay for ourselves and not the others. In Hispanic society for example one person would pick up the tab in a restaurant but the other persons would be expected to reciprocate in some way in the future.

The American horizontal relationship of class equality differs from the Hispanic vertical, hierarchical relationship to authority. In Hispanic culture intermediaries play a greater role in building relationships. Although American culture relies on personal introductions, in Hispanic societies formal, personal introductions for business relationships are even more important. A business relationship depends even more so on who one knows and how one meets others through people one already knows.

Common property

Hispanics emphasize personal property less than Americans. Historically both Spaniards and Indians recognized resources which belonged to the community and not to the individual. Ejidos and communal pasturing grounds gave the right to use the land to all in the community. In Hispanic culture personal belongings are more readily shared or given. One story reports when President Kennedy admired President López Mateos' watch, the Mexican President gave it to him. López Mateo then admired Kennedy's beautiful wife Jacqueline. Kennedy jokingly responded that he should take back his watch. The time for reciprocating had ended.

Main square

In Hispanic towns the plaza, the main square, became the center for socializing with outdoor cafes and walkways. Whenever Hispanics wanted to socialize and meet others they would go to the main square. Personal invitations to the home were less frequent since people preferred getting

out, meeting others, watching others, and strolling. The milder Mediterranean climates of many areas where Hispanics live contribute to this pattern.

Attitude toward nature

Geographical realities and external pressures have greatly affected how Hispanics view of nature. Hispanics view nature as beyond their control. Latin American geographical barriers such as mountains, rivers, jungles, and deserts, are so extensive that they have remained untamed for years. Today in Brazil the Transamazon Highway is cutting through the jungle and destroying rain forests. The power over nature is similar to that in the development of the United States from one continent to another, but today the need to maintain the natural environment is even more critical than in the past. Natural disasters have occurred with destructive, uncontrolled violence such as earthquakes, floods and volcanic eruptions. Because Latin Americans have experienced so many uncontrolable natural disasters and because of the enormity of the geographical barriers, they have come to accept the power of nature over many aspects of their lives.

When industrialized countries have dumped outdated technology and chemicals considered too hazardous for use within their own boundaries on Latin American countries, the Latin American countries have not had mechanisms in place to regulate the consequences. More chemical poisonings occur in Third World countries than in the nations where these chemicals came from. Before chemical regulation in the United States farm laborers suffered because of pesticide poisonings. Although chemicals continue to be misused more warnings and careful controls have reduced the incidents in the United States.

Conclusion

As we learn to live within the bounds of another cultural system we learn greater flexibility for our own lives. Many Hispanic friends in the United States have discovered that efficiency, task-orientation, and time bound behavior are more appropriate for them in their work environments. Americans familiar with Hispanic culture value the stronger interpersonal relationships with mutually reciprocal obligations and the more accepting, relaxed manner of relating to life's stresses and conditions.

How did you respond to the comparison of American and Hispanic characteristics and to the United States role in other countries? Some of the aspects of American society may have caused you to feel defensive, a normal response when we feel uncomfortable with certain characteristics. Also you may be aware that some of these no longer apply or that they do not apply to you or the people you know. Our awareness and openness are the most important skills in understanding another culture. No set answers exist. If you have gained a greater sensitivity to viewing differences as a result of this comparison, you have gained the most important skill for developing your cultural understanding and ability to communicate with many different cultures and persons.

CHAPTER 6 HISPANICS AND SOCIAL STRUCTURES

Social structures are important in a society since they help members of that society to meet their needs with greater ease. This chapter includes five different social structures of Hispanics in the United States. These are: Family, Extended Family, Religion, Education, and Health Care. It also deals with the different sex roles for men and women. Although you may find some of what I present to be accurate for the Hispanic environment near you, you will most likely discover differences from what I describe here. Social structures are dynamic, changing. Also at any one point in time many different social patterns exist as a result of transitional stages in adapting to a new cultural environment, socioeconomic levels, and interrelationships to the broader community.

For example a person of Hispanic origin in a rural community who has little education and who uses Spanish as the primary language will relate very differently to religion, education and health compared to Hispanics living in an urban environment with more education and greater facility with English. Education levels and degree of interaction with the dominant Anglo community affect Hispanic relationship to social structures.

Family

For Hispanics the basic social unit is the family. The role of the Family and the interrelationships to a larger, extended family are very different than in the American household. Diaz Guerrero in his 1955 study of the Mexican and Puerto Rican dominant family pattern noted the following sociocultural premise (SCP) governing behavior. In these Hispanic families the father had absolute, unquestioned supremacy in the family. He was the respected authority and his word was accepted. This study found that the role of the mother in the family emphasized self-sacrifice and abnegation. Her interests and needs were secondary to the family unit's needs. You can expect to find this traditional Hispanic family pattern as well as a continuum toward a more egalitarian relationship of father and mother in Hispanic households.

One young Latin American woman who studied in the United States told me of her admiration for her mother who gave up her career to stay home with the children and how much she appreciated her mother being there. She had planned to do the same but today's economic realities of high inflation and underemployment in Peru require her to work even while her two children are young. To have a place to live she and her husband built a second level onto her parents' home. Her mother helps her by caring for the children and Sandi in turn lives close to her parents for visiting and helping them, especially as they get older and need more help.

Some Hispanic children have refused job opportunities because the job would take them far from their parents' home, thus limiting the times they could visit with them. Their career advancement was secondary to family relations. But other Hispanics have for various reasons settled far from parents. When they broke away from the traditional cultural value of being near their parents, they most

likely felt a personal loss and experienced a sense of loss in their values. For the more independent American the sense of loss would be much less severe than for Hispanics.

Diaz Guerrero (1975) observed a change in the traditional roles of Puerto Rican women living on the mainland of the United States in comparison to those still living on the Island. Puerto Rican women were breaking away from the traditional male supremacy and becoming more independent. Torres Murillo noted that the changes in the roles of family members were due to differences in generations, education, and acculturation levels. Times are changing and so are the values of Hispanics. On the Mainland more and more Puerto Rican families are now headed by females. This trend toward female-headed households is occurring not just among Hispanics by throughout the United States population.

Children in an Hispanic Family

Children enjoy a special status in the Hispanic family. The young and the elderly are more respected than in American society. In American society respect is more often tied to professional achievement, social class and economic status. Rudolfo Anaya (1979), a noted contemporary Chicano novelist, states, "In our culture there is a very deep relationship between the old people and the children. For us 'los ancianos' and 'los ninos' go hand in hand." Children and the elderly receive great respect as well as special care and attention. In a traditional Hispanic household, a family unit without children is incomplete.

Children in an Hispanic household appear to act differently than those in an American household. They cry less and whine less. Their role in a traditional Hispanic household provides them with greater security. They receive more attention from a greater number of people than the immediate family. Their role is to be obedient and respectful because of the more authoritarian role of the Hispanic father and in turn they receive more warmth and protection from the Hispanic mother, the principal source of emotional support for the family unit. The American family tends to be less authoritarian and protective. Parents may assume a more chummy relationship with children as a result children do not feel the same degree of protection nor the same level of responsibility to the family.

As American children grow the adolescent years are often ones of open rebellion to the norms of their parents and elders. They are stretching even more toward an independence from others. In the authoritarian Hispanic family unit which emphasizes obedience, cooperation and respect, children are less apt to rebel and desire independence from the family unit. A more cooperative, harmonious relationship might be expected between Hispanic parents and their adolescent children.

In Spanish the terms "disciplinados" and "bien educados" (disciplined and well educated) to characterize children highlight the distinction between Hispanic and American societies. Hispanic children who lack proper respect for their family and others are called "mal criados" (badly raised). Because of differences in respect and affection toward Hispanic children discipline differs from

that in American families. Hispanic adolescents do rebel but more often against a society which they feel no longer meets the needs in the society. A Peruvian writer expressed this concept well with "jóvenes a la obra, viejos a la tumba" (youth to the tasks and the old to the tomb).

Interdependence

American family members value independence. The Hispanic family members value interdependence. In the American family children become independent early. They participate in many activities outside the home. Because they are outside the home more they receive more influence from outside as well. The American elderly often prefer staying independent of their children. Some of the reasons the elderly give are that they do not wish to be a burden, that they prefer greater freedom, and that the young family needs greater freedom as well. Despite their loss of health and limited financial means the American elderly often struggle to maintain their independence living alone in their own homes.

In the Hispanic family the elderly in the traditional families would be expected to form part of the family household. This holds true also for more distant family members in the extended family faced with adversity who need special help. They can expect to receive social, economic, emotional and physical support whenever they need it. Hispanics faced with adverse conditions realize that they can count on their extended family for whatever support they need. They do not feel isolated and on their own. Hispanics are aware that many factors are beyond personal control and that everybody needs support from others in varying degrees from time to time. The bond is reciprocal. Today they may help but another day they may receive help. The mutual support system freely gives favors and aid. They know that the receiver feels the same obligation in the event that roles are reversed at some time in the future.

A Hispanic person asking for help does not feel the stigma associated with weakness as in American society in which the individual is often faulted for lack of achievement rather than blaming circumstances outside the person's control. Hispanics who move outside the traditional support system or who no longer hold to traditional Hispanic values are much more vulnerable to pressures and stresses in everyday living. They cannot reach out and receive the same type of assistance from the more impersonal, institutionalized social service structure which characterizes American social structure for those in need. The American social system may bring about a complete breakdown in the person before help is given. Professional help is a far cry from meeting the person's emotional needs as a family member in the much more personal Hispanic environment where help is freely given.

In the Hispanic environment persons have the right to feel weak and dependent at times, to draw upon the resources of the larger extended family unit for support. In the American society persons are expected to be independent, stand on their own feet and pull themselves up no matter what. The project in Puerto Rico termed "Operation Bootstraps" to provide economic opportunities for Puerto

Ricans is a good example of the differences in approach. This was an Anglo interpretation of a self-help program applied to the Puerto Ricans on the Island. It personifies the American concept of self-reliance and independence negating the traditional Hispanic value of interdependence.

Hispanic Sex Roles and Machismo

Hispanic male and female children learn very early their highly differentiated sex roles from their society. Hispanic males are permitted much more freedom. They are expected to experiment and to move outside the household. Hispanic females are protected and are expected to stay dependent upon the family unit and the males. Hispanic "macho" concept incorporates both negative and supporting images. It not only depicts male strength, virility and aggression but also the authoritarian role of protector and provider. Americans more often associate "machismo" with the negative aggressive image rather than with the more positive nurturing and supportive role.

One Hispanic woman differentiated the two "macho" concepts in this way. The positive macho image she associated with the gentle, considerate, caring Hispanic male attitude toward women in his family unit which looked after every need of the women and expected their loyalty, faithfulness and devotion in return. The negative macho image applied to women not in the family unit. It is more the "Don Juan" image of seductor who abandons the women afterward. This aggressive, seductor macho role demeans a woman and makes her feel inferior. The first concept honors and respects her, placing her on a pedestal with the Virgin Mary, saintly, submissive, long-suffering and greatly admired for her support and caring within the family unit. The second looks upon the sensual, human nature as sinful and fallen. The medieval book El libro de buen amor (The Book of Good Love) describes good love as love for God and the opposite of good love as the passionate, sensual love of woman.

Hispanic societies have attempted to change the negative macho values and to establish more positive relationships. The Mexican government posted in public places a cartoon series entitled "Vámonos haciendo menos" aimed at breaking traditonal "macho" attitudes toward virility. These cartoons stressed family planning. To combat the irresponsible fathering of children one cartoon compared male virility in siring many offspring as equivalent to animal behavior. A concluding line said to be more responsible. To compare a person to an animal in Hispanic culture is extremely insulting. The Mexican government was using cultural concepts to change cultural values. All posters in the series carried the logo of a three member family, father, mother and one child to help reinforce the idea of a smaller family unit.

Marianismo

In direct contrast to "machismo" is "marianismo" which refers to the qualities of the Virgin Mary. The female role represents that of the Virgin, pure, self-sacrificing, submissive, obedient, humble. The double standard of "good" women as being pure and holy is contrasted

to that of "bad" women as being those who submit to the sexual advances of the male. Males expect their mothers, sisters, wives and daughters to be like the Virgin Mary. Male family members guard the honor of the female members. In traditional Hispanic society the honor of the entire family depends upon female family members' purity. Even in marriage the sexual act rather than being for a woman's pleasure was more part of her marital obligation. For their sexual pleasures Hispanic men would go to other women outside of their marriage, ones they considered "fallen and bad" for their greater sexual pleasure.

Don Juan

The Hispanic male since Spanish Medieval Ages was expected as part of his social responsibility to avenge the dishonor to himself and to the family when female family members lost their virginity or even compromised their purity because of circumstances. The Hispanic male was expected to kill both the woman and her lover. Many of the Spanish Golden Age Dramas of the Sixteenth Century carry the theme of family honor as viewed through the purity of the women. The universally famous "Don Juan" character originated in Spanish literature. The first Don Juan appeared in the play by Tirso de Molina El burlador de Sevilla (The Scoffer of Seville) in 1630. The character Don Juan goes about seducing women. Among them are his best friend's fiancee, a young nun in the convent, and a young peasant woman who restores him to health after he is shipwrecked. In this first version of the Don Juan character he is not given time to repent and is dragged straight to hell. In the Zorilla version written in the Nineteenth Century Don Juan is saved as a result of the devotion and prayers of Dona Inés, one of the women he seduced.

The greater freedoms for women today have placed them in a position of easy prey for the more traditional-minded Hispanic males. American women because of their greater independence have usually been considered sexually loose in Hispanic societies. In a traditional Hispanic pattern young women only go out in groups or they are chaperoned by a family member. Young women from Puerto Rico and from Chile in the late 1980s still talk about the tight controls placed on them in going out with young men.

American society places the responsibility for sexual behavior squarely on the individuals both male and female. In Hispanic society human nature is considered weak and sinful. Sexuality is part of our human nature and cannot be denied. Persons cannot go against their own natures. According to traditional Hispanic thought only Divine Nature in humans raises us above an animalistic level of behavior. Thus in Spanish the proverb "Entre un santo y una mujer, una pared" (Between a male saint and a woman, a wall) explains the need to keep temptation out of man's reach since man's sexual nature is part of his normal human nature. Hispanics do not hold that women have the same need for freedom in sexual activity, only the male.

When we consider only the submissive, "mariana" view of Hispanic women and the pathological "macho" view of Hispanic males we miss the value of the nurturing, supporting aspect of Hispanic women in the family and the protective, authoritarian role of Hispanic men. For an

American both "machismo" and "marianismo" may seem to be outdated patterns of behavior. But once the more positive supporting aspects are highlighted their role in preserving the Hispanic family despite great adversity and hardships becomes clear.

Maxine Baca-Zinn (1975) points out the value of the Hispanic woman in providing strong, enduring support for the family in often hostile environments. The Hispanic woman safeguards the internal solidarity of the family. Baca-Zinn denounces viewing Hispanic family structure in simplistic, patriarchal, authoritarian terms. "The Chicano family, as an institution, has operated to maximize security by maintaining solidarity and support in an Anglo dominated society (28-29)." Hispanic family life portrays the Hispanic woman as the source of support and of survival in an alien environment.

Hispanic women have not only been the bulwark of the family, many have played strong leadership roles throughout history by supporting the male family members and even taking over politically for them. But when they have assumed roles outside the family they have not taken on these roles at the expense of the family unit.

In Fifteenth Century Spain it was Queen Isabel who maintained Castilian prominence when she united her Castilian kingdom with Aragon, the kingdom of her husband Ferdinand. She was the one who threw out the last of Moorish influence in Spain with the defeat of the Moors in their last stronghold of Granada. She was the one who financed the expedition of Christopher Columbus after he was turned down by other monarchs.

Other noted Hispanic women include the Nineteenth Century Spaniard Mariana Pineda who was jailed and persecuted for her participation in forming the first constitution in Spain. In Latin America Manuela Saenz saved the life of the great liberator Simón Bolivar from a traitor. In the Mexican Revolution of 1910 women accompanied their men to the battlegrounds. In the 1950s in New Mexico Hispanic women took part in the mining strikes.

While Hispanic women have played active roles throughout history they have continued to value their traditional roles as women in the family. They have not found the two positions involving family roles and community roles to be at odds with each other. The Chicana magazine Rebozo (the traditional shawl worn by Mexican women) holds to the ideals of womanhood, motherhood and radiant life in which Hispanic women take their places as counterparts with Hispanic men in striving for better conditions and in supporting the family unit.

The feminist position of northern, industrialized countries contrasted sharply to the Hispanic role of women and the role of many women throughout the world. The three international women's meetings held in conjunction with the United Nations International Year of the Women during the decade from 1975 through 1985 pointed out this difference most sharply. The northern position of feminists demanded greater equality with their male counterparts. The Hispanic point-of-view and that of many women struggling for a better life preferred a close working relationship between men and women. Rather than consider an adversarial relationship to males they preferred a cooperative relationship so they could meet their most basic needs of food, clothing, shelter, education, jobs, health care and family

planning. The individual woman was of less importance. The building of a strong social unit to better all members was of prime importance

Most Hispanic women in the United States would more likely identify with the women who prefer a cooperative model of working with males rather than an antagonistic model in striving for self achievement. They would seek cooperative ventures to gain social justice for all affected by prejudice and discrimination not just for themselves as women.

The first United Nations International Year of the Woman was held in Mexico City in 1975. From that meeting came the award-winning film "The Double Day". This film treats of the long work day for Latin American women in the home and in the work place. Another product of this meeting of women is the story, Domitila, told by a Bolivian woman to a journalist. She relates how she organized the Bolivian mining strikes. Her heart-wrenching story tells of her experiences gleaning tin from the mountains of debris, and of being jailed and tortured. Despite her sufferings and losses she continued to organize and fight for better working conditions. In 1980 the second meeting took place in Stockholm; the third in 1985 was in Kenya. Women with diverse backgrounds and goals met, worked with their differences, and moved ahead in solidarity yet with respect for their differences.

Changing Feminine Roles

Hispanic traditional family patterns are experiencing many changes. Letters to the Forum section of the Chicano magazine Nuestro in 1978 point out some of these changes. In his letter Alfredo Sánchez asks what is happening to the New Latino who no longer values children nor elderly parents. "In my short lifetime, a new attitude has begun to emerge among Latinos, an attitude that is like a cancer eating away at the core of family life. On the one hand, married couples no longer want children. The reason given is that they cannot afford to have children, even though they often have a reasonable income. On the other hand, children no longer want to care for their elderly parents. They feel such care is a burden, and that it is society's responsibility anyway. I ask myself what is happening to the new Latino. Has he forgotten his origin--that one time he too was young and that one day he too will be old?" For Sánchez> these changes in traditional Hispanic cultural family values are detrimental. These Hispanics have lost important values and replaced them with the more convenient Anglo values of the dominant Anglo society in which they live. In another open letter of the Forum section in Nuestro, a young Puerto Rican woman tries to explain her changing female role to her mother. She recalls growing up taught to expect that a woman would be compliant and respectful to her husband and that she in turn would be respected by him. She remembers her mother telling her "Las mujeres se tienen que dar a respetar." (Women are to be respected.) "Tu carácter es un poco dominante, pero tienes que acordarte que esa unión eterna de marido y mujer dependerá de ti." (Your character is a little dominating, but you have to remember that the eternal union of husband and wife will depend upon you.)

She wants her mother to understand her "new values" for a career and for a relationship outside of marriage. At first she had felt

great conflict because these new values challenged the female role which she had learned. But now she wanted to share how important these were for her now. She still struggled with feelings of guilt for not going along with her mother's traditional values while at the same time she found new strength in her new role.

Size of Hispanic Families

The United States Census (1987) reports that the size of Hispanic families is larger than the size of non-Hispanic families. More Hispanic families have five or more children. Their overall birthrate is higher. When we look at other factors affecting family size, the size of Hispanic families seems unrelated to culture but rather to differences in generations, education and socioeconomic level. Third generation Hispanics had smaller families. Hispanics and non-Hispanics with similar educational background and socioeconomic levels tended to have similar sized families. Also family size varied between Hispanic groups with those of Cuban origin having fewer children than other Hispanic groups.

Godparent System

The nuclear family unit of parents and children characterizes the typical American family. The traditional Hispanic family is an extended rather than a nuclear family. It consists of married brothers and sisters, cousins, aunts and uncles, and grandparents often getting together or living together in the same household. The extended family also includes many godparents specifically chosen to increase the family unit and its strength. For special occasions traditional Hispanic families chose godparents (padrinos, compadres) as a means of extending to their close friends or to persons of influence family bonds. This family bond carries responsibility of mutual support and obligation for each other in many circumstances. Members in need expect to ask for favors and because of the bond expect to receive favors with no other obligation attached than to return such favors when they are able and are called upon by their extended family.

To offset the great financial expense of celebrating weddings, baptisms and first communions, poor Hispanics often chose a godparent from the wealthier persons they know. The godparents help pay the expenses entailed for these social, religious functions. Choosing someone as a godparent is also a way to honor that person. Hispanics in the United States due to urban sprawl and greater mobility have experienced a breakdown in the traditional roles of the godparent system. Separated by distance and by competing values and obligations Hispanics find that nowadays godparents play more a symbolic role as in American society for baptisms. The resulting loss of a strong support system dependent upon the traditional godparent system may cause further problems for Hispanics stretched in adjusting to their new environment. Many Hispanics have lower educational and socioeconomic levels but they have met their needs through a mutual support system. Now without the immediate aid of an extended family

nearby they must cope with their own problems in an environment which offers them few resources.

Hispanics and Religion

Religion plays a major role in the lives of most Hispanics in the United States. Life, language and religion are closely related. Fourth fifths of United States Hispanics are Catholics. To understand the importance of the Catholic Church for Hispanics we need to examine its historical role. The Catholic Church since the beginning of the Spanish nation in the Fifteen Century formed an integral part of the Spanish state. Queen Isabel repressed religious freedoms long tolerated on the Peninsula by expelling Jews and Muslims in order to consolidate her government and eliminate dissent. The discovery, exploration and colonization of the New World corresponds to this historical period. The first Spaniards to arrive in the New World conquerered and explored new territories and brought the Catholic religion to the natives. Missionaries traveled with the first Spanish explorers. As the explorers searched for more gold and claimed lands for the Spanish throne, the missionaries preached the Gospel to the Indians and founded missions to start a new way of life for the Indians. Gold, God and Glory characterized the Spanish exploration of the Americas. Long after gold and glory, the mineral wealth and personal fame so sought by the Spaniards, the God the Spaniards brought would still be a powerful influence in the regions the Spaniards had colonized.

In California in the Eighteenth Century Father Junipero Serra directed the founding of many of the twenty one missions which stretched from San Diego to San Francisco along the Camino Real, the King's Highway. Today these missions, restored and preserved as national monuments, attract tourists and at the same time continue as active parishes for both their large Hispanic populations and Anglos. The Spanish legacy continues through Hispanic culture and through the Catholic religion.

For centuries the Spanish Catholic Church represented not only religion but politics as well. Conservative, traditional and aristocratic, the Spanish Church helped maintain the status quo and support the state. In Spain and in the Americas by the Nineteenth Century the Church was one of the wealthiest and largest landholders. Because of the Church's excess wealth and abuse of power a strong element of anticlericalism developed. In Spain this strong anticlerical sentiment pitted brother against brother in a bloody civil war from 1936-1939. In this civil war the Spanish military revolted because the republic then governing could not stem the the violence and lack of order often directed against religious persons and places. They called upon conservative Catholics, landowners and the wealthy to overthrow the Spanish republic in power because of the persecution of the Catholic Church and the inability of the government to maintain peace. The Spanish republic was overthrown by the mility and Francisco Franco took control of the government. What followed was forty years of oppression and dictatorship under Franco until his death in 1975 when a Spanish Parliamentary Monarchy was instituted by his chosen successor, Don Juan Carlos de Borbon, King of Spain.

In the Nineteenth Century the Mexican Government limited the power and influence of the Catholic Church. After the nation's independence from Spain, President Benito Juárez, a Zapotec Indian, curbed the Mexican Catholic Church's powers. Strict new laws controlled the Church's wealth and land, banned parochial schools, forbid the wearing of religious garb, and recognized only civil and not religious marriage. Catholicism still is the dominant religion in Mexico and influences greatly but it has less power in state matters. No other country in the Americas curtailed the power of the Catholic Church as did Mexico. The majority of Latin Americans look to the Church for guidance not only in spiritual matters but in all facets of their lives. In Mexico the laws limited the Church's powers but did not diminish the devotion of the vast majority of Mexicans to Catholicism.

In the 1960s the Latin America Liberation Theology movement began with emphasis on preferential treatment of the poor. This new movement, led by the young, more radical Latin American clergy, and not by Church hierarchy, opted for the poor and interpreted the Gospel according to their viewpoint. Gustavo Gutierrez, one of the chief proponents of Liberation Theology, challenged the traditional role and viewpoint of the Catholic Church in Latin America.

The Latin American Bishops' meetings first in Medellin, Colombia and later in Puebla, Mexico turned into power struggles between the conservative and the more liberal elements. From these meetings emerged the most dynamic element in the Catholic Church in this century. The bishops arrived at a joint statement that the Gospel of Jesus Christ was not meant to only promise salvation in an afterlife but was to speak to the needs of the poor for social justice and dignity in this life.

Some opposed the Liberation movement calling it an offshoot of Marxist, Leninist communism. The supporters held that just because elements from Marxist theory helped to understand the oppression of the poor the movement itself was not controlled by communist forces.

Emerging from this movement were base Christian communities. These are small groups of Christians who meet together in their homes to read and reflect on the Gospel message in their own lives and to take an active role in bringing about change in the oppressive, exploitative conditions in which they live. The people come to understand the Gospel message in the basic communities (comunidades eclesiales de base) as expression of their own situation rather than a message dictated to them by religious authority.

Many priests and religious have chosen to identify with the Liberation Movement and with its preferential treatment of the poor. In the drought-striken northeastern region of Brazil the charismatic Archbishop Helder Camara spoke out in favor of the poor and urged the wealthy and powerful to instigate change in the appalling conditions in which many Brazilians were forced to live. Despite the misery and the injustice he at all times preaches a message of hope and of deep abiding love for all both rich and poor.

In some areas of Latin America and the United States Protestant religions and fundamentalist sects have taken hold. Yet the majority of Hispanics still identify with Catholicism. In the United States the Catholic Church recognizes the need to serve the large Hispanic Catholic population. All seminarians studying to be priests learn

Spanish. Special Hispanic Ministries address the cultural and spiritual needs of this group. More Hispanics are now being chosen for the Catholic hierarchy. In 1972 the First National Hispanic Encounter (Primer Encuentro Nacional Hispano) of the Catholic Church took place in Washington, D.C. In 1984 the National Conference of Catholic Bishops issued a pastoral letter in bilingual editions entitled The Hispanic Presence: Challenge and Commitment in English and in Spanish La presencia hispana: Esperanza y compromiso. Although a few Hispanics may feel alienated from the Catholic Church the majority identify with it.

The United States Catholic Bishops recognize the cultural and spiritual unity of Hispanics based upon their historical tradition. Hispanic religious beliefs and customs dovetail with their daily lives. Birth, marriage, death, saint's days, celebrations, novenas (novenarios) to pray for intercession, "quinceaneras" (the coming out party for fifteen year old girls) and many more special ceremonies and occasions take place in the Church as well as in the Community. Daily living and religion are inseparable for many Hispanics.

In the past the Hispanics in the United States while predominantly Catholic had few from their cultural background to minister to their spiritual needs. Few Hispanics entered religious professions and practically none who did made it to the top in the Church hierarchy. Many Hispanics were rural poor, undocumented workers, immigrants and migrants. Dispossessed, powerless, marginal, on the fringes of society, they had no one to represent them either in the Church or on the political arena. As highly mobile migrants, they travelled in search of work in agriculture or in the service industry. When Hispanics moved into an area the Catholic Church in the area had to find someone to help minister to their needs.

One of the first Hispanic bishops, Archbishop Patricio Flores of San Antonio, Texas, spoke out against the vicious cycle of poverty migrant laborers created by not staying put in one place. He called upon migrant workers to settle out, to build a home in one place, to form a community, to keep their children in one school so they could better care for themselves and their families. Many Hispanics have stopped migrating; many have continued with their educations, but still the gap in education and socioeconomic levels remains.

Hispanics brought special programs to the United States Catholic Church such as Cursillos and Encuentros Matrimoniales (Marriage Encounter groups). In Minneapolis/St. Paul, Minnesota the Renew Program in which small groups meet in private homes to read and discuss how the Bible readings pertain to their own lives is similar in structure to the Comunidades de Base Eclesiales. The Catholic Church is renewing its commitment to the Gospel message and to the meaning of Christian living.

Devotion to Mary and the Saints

Hispanics show special devotion to the Virgin Mary. Many areas have special names for her. Mexico City has the Basilica of Nuestra Senora de Guadalupe dedicated to their special Virgin, Our Lady of Guadalupe. Legend goes that the Virgin Mary appeared to a poor peasant Juan Diego during the Spanish colonial era. She left her

image imprinted on his cloak. It is this image on the cloak which is at the main altar in the Basilica. Many pilgrims travel long distances to the Basilica to beg her intercession or to give thanks for petitions granted.

In Spanish America Indian religions blended with Christianity. Our Lady of Guadalupe represents this syncretic blending of Christian religion with Aztec religion, the Christian Mother of God with the Aztec fertility Goddess Tonatzin. Other beliefs were common to both religions such as direct intercession by a spirit world and life after death. In rural areas Indian religious practices continue in special chanting during burials and in petitioning favors to statues of their special saints in Churches.

New Mexican markets sell prayer books, santerias, containing special prayers to saints known to intercede for special causes. Among the prayers are novenas in which special prayers are said for nine days for a special intention.

Although many Hispanic Catholics pray for help from the Virgin Mary and from saints other Hispanics seek help outside the structure of Catholicism. On the East Coast some Puerto Ricans attend special services and go for special counseling from Espiritistas for their physical and mental ills. During ceremonies which draw upon the spirit world the espiritista aided by helpers lays on hands to diagnose the problem and then recommends prayers and remedies. The espiritista acts as a medium for the spirits in curing the persons. The ceremony I attended was crowded; all were called forward and received a diagnosis. A hypnotic state achieved through smoking and chanting produced a special atmosphere to call upon the spirit world. Many Hispanics do not got along with what they consider superstitious practices while others desperate to find solutions to persistent problems may resort to espiritismo after failing to find help from other sources.

Religion and Spanish language

In common daily living situations Hispanics use many religious expressions in Spanish. Examples are "Hasta manana si Dios quiere" (See you tomorrow God willing). The poor use the expression "Dios se lo pague" (May God repay you) to thank for favors they receive. Other expressions, "Dios mio" (My God), "Madre mia" (Mother of Mine), "Virgen Santisima" (Holy Virgin), which in English would be considered disrespectful to use, in Spanish rather than swearing and blasphemy are common exclamations equivalent in English to "My gosh" and Gee wiz". Whether Hispanics participate in an organized religion or not common expressions expressing their strong historical religious influences are prevalent throughout their language.

The proper use of these expressions depends upon social register and to socioeconomic factors. The context of a situation will dictate the appropiateness of these expressions. Some dictionaries list whether the expression is colloquial, slang or vulgar. When in doubt about expressions a person learning a language should steer clear until sure of the meaning and when to use them. Some Hispanics may no longer use some expressions or follow certain customs. Some customs may have been more common with some families than with others. For

example the children in one Latin American family would ask for "la bendición" (your blessing) from the parents before leaving the household.

To understand Hispanic culture and the Spanish language is to understand the role of religious beliefs, customs and expressions which pervade all aspects of Hispanic life. Whether Hispanics identify closely with religious devotion or not, religion remains an integral part of Hispanic culture.

One final example of religious influence in the Spanish language, this time drawn from Arabic, is the expression common in Spanish of "Ojala" (I hope so). It literally means "May Allah grant". This expression points to Moorish origin. For eight hundred years in Spain from the Eighth through the Fifteenth Century the Moors lived on the Peninsula. This expression from their Muslim religion recognizes the power of Allah. For many years Christians, Muslims and Jews lived in peace and cooperation but Religious tolerance gave way to persecution and exile. Queen Isabel in uniting her kingdom expelled the Jews and Moors. This is the time of the Spanish Inquisition which rooted out heretics and any with Jewish or Moorish blood. For purposes of Spanish unification of the state the attitude toward other religions changed. Yet the expression "Ojalá" as well as a number of other Arabic words continued in Spanish.

Hispanics and Education

Hispanics in the United States fall far below Non-Hispanics in educational level attained. Although a higher percentage are completing high school and college in 1987 than in previous years the gap in educational levels between the two groups remains about the same since Non-Hispanics are staying in school longer as well.

Table 6-1 Educational Levels Attained

	Hispanics		Non-Hispanics	
	1978	1987	1978	1987
4 yrs. of high school or more	41%	51%	68%	77%
4 yrs. of college or more		9%		21%

In 1984 the National Commission on Secondary Education for Hispanics reported that 45% of Hispanics dropped out of high school. Among Puerto Ricans in New York the rate was even higher at 68%. Orfield (1986) in trying to determine reasons for the high dropout discovered overcrowding, migration, and resentment in local communities taxed for increased school populations as principle reasons. Although Hispanics wanted an education they were having little success in the Anglo school system. Some tried to explain the lack of Hispanic success in school to the school environment. Some placed the responsibility on the person or on cultural factors. They

cited a poor home environment, lack of motivation, and lack of ambition as reasons why Hispanics failed. Yet a study of Anglo and Mexican American youth showed that both held equally high occupational aspirations. Their hopes for future success were similar.

In 1987 Blacks and Hispanics are even less represented in the college population than in previous years. In Fall, 1987 the University of California at Berkeley reported fewer Chicanos and Blacks but a much higher percentage of Orientals enrolled compared with their percentage in the total population. In the State of California the Oriental population stood at 7% but at the University of California at Berkeley represented over 20%. Some university officials talked about a quota system to limit the number of Orientals enrolled and to try to increase the percentage of other minorities. The Oriental students feared being cut from college if a quota system were to be instigated. College officials stated that they wished to increase the number of Hispanics and Blacks in college to be more proportionate to their numbers in the total population, but did not want to hold back other groups. They realize that the educational system in the 1980s needs to better serve diverse populations including Blacks and Hispanics.

In November, 1986 the American Journal of Education devoted an entire issue to research studies and findings on Hispanics and education. Their purpose was to refute myths and challenge stereotypes about Hispanics. Matute-Bianchi (1986) wrote an article patterns patterns of school success and failure among Mexican-Descent and Japanese-American students. The successful Mexican Americans identified with role models in their community but lacked family role models. The Japanese-Americans tended to have family members in the career they hoped to pursue. They had more detailed knowledge about the occupations and the curriculum that they would need than did those of Mexican-Descent. The Japanese-Americans accomodated to white middle class mainstream culture. Those of Mexican-Descent were more oriented toward their own culture.

The unsuccessful exhibited behavior counterproductive to doing well in school. They roamed the halls and ended up in study centers rather than in classes. Because of their inability to function in the normal educational system they were often placed in alternative schools. In the families of Mexican-Descent 90% of the adults were fluent in Spanish; 44% spoke only Spanish at home. Teachers perceived all Japanese-Americans to be smart and quiet.

Studies have shown that teacher attitude toward students is a determining factor whether students do well and achieve. The expectancy theory from Rosenthal and Jacobson (1968) states that when teachers expect students to do well, the students do in fact achieve above their expected level. In their 1968 study Rosenthal and Jacobson told the teachers that their group of students had been singled out based upon test scores which showed that they would spurt ahead in educational development; among the group were Mexican-American youth too. This test group achieved significantly better than the control group. High expectations for a group does in fact produce higher results. The opposite also holds true that low expectations can expect to produce lower results in the students.

Self identity also helps students in their educational environment. A 1970 study by Ramirez concluded that students who identified with the Mexican way of life were more educationally minded, more sympathetic and adaptable to deviations, maintained more respect for authority, and were

more adaptable to conflicting situations. Those students who rejected their Mexican heritage and values had more mental health problems and more conflicts with their parents. These studies reinforce the importance of a positive self identity for the overall well-being of a person.

One of the values of bilingual and bicultural programs is the positive effect on the students' self image and ultimately with their educational success. Another value is the ability of these programs in maintaining language and culture of a group and in promoting cultural and linguistic understanding of the group. In the 1980s parents seek out bilingual immersion programs, growing in popularity in large urban school districts. These immerson programs begin with kindergarten children. The children learn school subjects half a day in the target language, for example in Spanish, and the other half in their native language, for example English. Parents have vied for a space for their children in these programs.

Yet not all school districts have successfully maintained bilingual programs in the 1980s. In an attempt to control mounting federal government deficits many programs were cut, among them the ones which stressed bilingual and bicultural education The 1964 Bilingual Education Act required that children be taught in their own language in order to guarantee equal education. This ensured that children would maintain their native language and cultural heritage. Now the educational emphasis has changed to assimilation and adaption. Learning English and how to function in the dominant culture are stressed so that the new immigrant groups can more adequately function in their new cultural environment. The 1980s has experienced the growth of a movement to make English the official language. While not directly limiting other languages this movement does affect priorities for funding and attitudes toward other cultures.

Some legislators and school officials faced with shrinking budgets have questioned the responsibility of the schools to language and cultural retention. They have cited the myriad array which makes it utterly impossible to promote all the different languages and cultures in an urban area. They may recognize the importance of other languages but believe that the schools cannot assure their retention. Some believe that the private sector should assume the responsibility of maintaining the language of a group such as the language schools after school hours which teach Hebrew and Ukrainian. Some legislators believe that the responsibility of the public school should be to teach non-English speaking immigrant children English and the American way of life so that they can function in American society. They view the school as the primary source for socialization and acculturation. They stress that a nation needs linguistic unity and that bilingual programs pose a threat to this unity by creating language pockets within a country in which English is foreign. Ot hers speak in favor of bilingual and bicultural programs in our schools. They stress that we live in a shrinking, interdependent world in which we all need to know how to function with other cultures and languages. They also emphasize that in most countries in the world children study another language from grade school on. In many places in the world people use several languages with ease on a daily basis. It is in the national interest of the United States to preserve and support cultural pluralism. The United States can ill afford to be a monolingual, monocultural society. Proponents also speak of the importance of these bilingual and bicultural programs for our national defense and security, for increased international business trade and communication, for creating a more peaceful world in

which we understand, respect and appreciate differences. Government jobs which should require the ability to communicate well in another language and understand the culture have dropped the requirement because of the lack of qualified candidates in languages. The two government agencies employing the greatest number of language experts are the United States Defense Department and the National Security Division. While it appears that maintaining, building and guaranteeing cultural and linguistic abilities in all United States citizens should become a top priority, it more often receives the crumbs left over after all other educational programs received funding.

The types of bilingual, bicultural programs are varied. In bilingual immersion programs students are taught in the new target language. In transitional programs students pass from native to target language. For example a Spanish-speaking child would learn first in Spanish and then in English in the United States. In structural immersion programs students are taught in the target language but may ask in their native language. A Spanish-speaking child would be taught in English but could ask questions in Spanish. The teachers of course would need to function well in both languages even though they would only teach in English. Submersion programs for the non-English speaking students use only English; the use of the child's native language is not encouraged. In the early Twentieth Century many children of immigrant families rapidly developed their English abilities at school through this submersion method. The teachers did not speak the languages the children spoke and the children had to figure out what was happening through English. Often in the home immigrant parents and older children spoke their native language but not the younger children. Parents would rely on their children to function in the dominant culture because they lacked fluency in English. Older persons who depended upon younger members to understand situations in English often felt inadequate. These feelings of inadequacy could further delay the process of acculturation by lowering a person's self esteem.

In our interdependent world few question the need to know other languages and cultures. What is subject to dispute is the way to promote and maintain these. Language is the most important part of a culture. To maintain another culture is to maintain the language of the culture. Hispanics surveyed on what they believed to be the most important aspect of their culture which they wished to preserve, 80% stated their Spanish language. In the United States Hispanics have maintained their language more than any other ethnic group. Despite past school programs which not only discouraged but punished Spanish-speaking children for using Spanish even on the playground with their friends, Hispanics have continued to value and maintain their linguistic and cultural heritage.

Hispanic population in the United States continues to grow rapidly. The Median age for Hispanics is much lower than for non-Hispanics. Some school districts have attempted to meet the increased numbers by changing the calendar year when the financial resources to build new schools did not grow as well. In Los Angeles between 1980-1985 elementary school enrollment increased by 50,000; sixty percent of the growth was Hispanic. The Los Angeles school system had proposed year-round classes with staggered vacations to better utilize the buildings without the need to construct more buildings. Orfield (1986) relates how this burgeoning Hispanic population has not brought in a larger tax base. The school officials anticipated that restructuring of the school year to utilize

facilities all year long could meet their greater needs without major building expenses. But a recent newspaper article (March, 1988) reported that the Los Angeles School District has decided for the time being against implementing a year-round school calendar.

When educational program plans develop, educational statistics, studies and findings do have value since they provide us with a better understanding of relationships. Yet educational programs are only as successful as the persons who implement them. To guarantee that Hispanics succeed in their academic pursuits requires promoting factors to guarantee success. One important factor is the need for dedicated, caring, knowledgeable teachers working to develop the potential of each student. In addition to dedicated teachers, students must realize the need for education and work toward their goals. Some other factors which help students succeed in their academic goals are role models in their future professions and as their teachers, a supportive home environment, and excellent educational resources. In planning academic programs broad recommendations may assist with the overall program. In planning for individual student academic persons who mutually respect each other work together. Education is not general but specific to a particular person. The Christopher motto states that "it is better to light one candle than to curse the darkness." It is better to light the candle for each individual student than to promote programs and yet ignore the persons.

Hispanics and Health Care

In the United States jobs in the service industry sector are growing more rapidly than in any other area. Included in this service sector are health care related jobs as well as a number of other social services. Ideally persons in social services should understand perfectly both the language and the culture of the persons they serve. Many might come from the specific cultural group. Realistically many professionals receive an education in their field but because of limited understanding of other cultures and languages cannot adequately meet the needs of their various constituencies. In the health care area the number of Hispanic professionals has increased yet the number needed still lags behind the need. Some communities have successful health care programs for different cultures. In St. Paul, Minnesota a health care facility called La Clinica serves Hispanics yet not one of the doctors is Hispanic. All staff at the Clinic must be able to function in Spanish. It is possible for persons serving diverse populations to develop cultural sensitivity and linguistic skills. Staff at La Clinica serve a large Hispanic population and also many recent Oriental immigrants. Their sensitivity to other cultures enables them to better serve their diverse clientele.

Health care ranks as one of the most important social services in the United States. Social systems attempt to meet the needs of society yet at times these systems do not adequately deliver these services to all members. Giachello (1985) reported that fewer Hispanics use social services in the United States than any other racial or ethnic group. One study of Hispanics in the Northwest reported that over 50% experienced linguistic, economic or cultural problems when using the health care system.

Various studies have identified reasons why Hispanics do not use the health care delivery system in the United States. Giachello (1985) found

that the principle reasons were socioeconomic and not cultural. This contrasts with earlier reports by Clark and Saunders (1959). They found that persons who adhered more closely to Mexican American culture in the Southwest were more likely not to accept Anglo medical practices as readily especially hospitalization. McLemore (1963) identified socioeconomic level as a factor. He found that Anglos and Hispanics of similar income and education tended to hold similar attitudes about health care. Although Giachello identified socioeconomic levels as the determining factor for health care use, he also reported on patient satisfaction. He found that Hispanics were more dissatisfied with their health care in terms of health care costs, interaction with the medical doctors, and the amount of time spent with them by their doctors than he found in the total United States population.

Table 6-2 Doctor's Visits - Percentage of Dissatisfaction

	Hispanics	Total U.S. population
Cost	39%	37%
Interaction with doctor	24%	18%
Time spent by doctor	23%	16%

Reasons Hispanics have had problems using the health care services fall into three principle categories: cost, inconvenience and staff. Cost related factors include ineligibility for government programs, low income, and no health insurance. Factors related to inconvenience include long waits, lack of adequate transportation, lack of child care, and loss of pay for time off from work. Health care staff factors include no regular health care facility or doctor, lack of rapport, impersonal treatment, rushed treatment, language difficulties, and lack of consistency in health care staff.

Marin (1982) reports that the health care system acts as a barrier to Hispanic treatment. Giachello (1985) found various predisposing factors among Hispanics in not using health care services among older and more traditional Hispanics, among Hispanic men, among Hispanics with a lower educational level, and among more recent arrivals. Men viewed themselves as strong and did not want to admit to illness. They also felt that they could not afford time off work.

Recent arrivals and those of lower socioeconomic level were often more isolated culturally from Anglos and thereby lacked knowledge about the Anglo health care system. Here are reasons they gave why they did not use the Anglo health care system. They often held inhibiting attitudes. They distrusted modern medicine and relied more on home remedies and an informal network in their community for health care. They felt embarrassed when

they could not read to fill out forms properly or understand materials given to them. They feared the unknown and Anglo medical care. Many worked at low paying jobs with no benefits. They lacked the terminology to describe their health conditions. They lacked knowledge of body parts and functions. They were reticient in discussing their health problems. They felt their privacy invaded. They did not want medical exams by the opposite sex. They feared hospitalization. They feared separation from family and friends. They had negative experiences in the past. They felt limited in expressing themselves in English.

Proximity to family and friends affected Mexican American acceptance of long term hospitalization according to Nall and Spielberg (1967). When family and friends lived nearby they did not want to remain hospitalized. They preferred not being separated from their family and friends. Nall and Spielberg also found that Mexican Americans in their study sought health care from both their traditional system and Anglo health care.

Hispanic interdependence and interpersonal relations are cultural factors affecting health care delivery. Those from Anglo culture preferred more quiet. Hispanics would need more contact with family and friends and less isolation.

Giachello (1985) found Hispanics accepted preventive treatment less and felt health care to be related to disease, broken bones and pregnancy rather than to regular checkups.

Relation of Stress and Disease

Persons experiencing stress are more likely to become ill and the greater the stress the greater severity of the illness. Toffler (1970) found that persons experiencing major changes in their lives are much more likely to experience major illness as well. In his study he has ranked the severity of different changes such as loss of a spouse, loss of a child, marriage, loss of employment. Change brings stress on our bodies and as a result the body cannot ward off disease as readily. He recommends reducing changes in other areas when we have major changes happening to us. By reducing change in other areas we lessen the stress we feel.

Cultural adjustment brings major stress. At times cultural adjustment can overwhelm and bring about culture shock Culture shock is described as a breakdown in the neuroendocrinal systems of the body. It is real, all pervasive and extremely damaging to a person. Health care providers treating persons going through severe cultural adjustment must be aware how they can ease cultural strains.

Traditional Healers

While some Hispanics view traditional health beliefs and traditional healers as superstitions many from all socioeconomic levels have sought out curanderos or other forms of traditional health care. In the Southwest of the United States one finds cuaranderos, hueseros, parteras, yerberos, and santeros (healers, bone specialists, midwives, herbal curers, and persons who assist with intercessions to saints).

The cuarandero works with the total person in relation to the environment. The huesero treats bones. Parteras are midwives. Yerberos use herbs in health treatment. Santeros use special prayers and novenas to seek special intercession from saints. A prayer booklet sold in a market

in the Southwest listed as its purpose "to cure all types of sickness, both of the body and the soul, as well as to save one from spells and witchcraft with blessings and exorcisms."

Curanderos (healers) are specially selected and train under a curandero. They believe that their healing powers come as a gift from God and therefore they give of their gift freely without setting fees. They accept whatever gift they receive. Their fame in healing spreads by word of mouth. Accounts tell of times when curanderos healed after Anglo medicine failed. One man refused to let the doctorf amputate his infected leg. Instead he went to a cuarandero who healed him. The main character in the novel Bless me, Ultima by Rudolfo Anaya is a young boy who is chosen to assist a curandera when she travels to cure a relative cursed by witches. She choses him to assist her and teaches him to be a curandero.

Parteras

In the past parteras (midwives) delivered many of the babies in the Southwest. In New Mexico medical staff worked with parteras to give them special training and to be a backup if complications arose. Some parteras insisted that their pregnant clients first have a medical exam before they would take them to ensure that the pregnancy was developing in a normal way. Jesusita Aragon, a partera in a small New Mexican town, delivered almost 12,000 babies during her career. In 1977 she delivered more than 50 of the 500 born in their town.

Pregnancy

Customs often dictate behavior during pregnancy. In Hispanic tradition women were to restrict their diet and water intake during pregnancy. They would wear amulets which they believed would prevent deformities to the baby. For a safe delivery they would pray to St. Ramón Nonato. In Peru women took "canela en raja" (powdered cinnamon), "alvácar" (sweet basil) and "yerba buena" (spearment) to hasten delivery according to Sandi MacDonald, a Peruvian. In the 1960s Latin American mothers breast fed until the child was two years old. Recent studies show that breast fed children develop fewer infections. If children are put on solid foods too early they develop more food allergies.

Horror stories tell about Hispanic women who have received less than adequate care from the Anglo health care system. In Los Angeles various Hispanic women were sterilized without their understanding what was happening to them. In Puerto Rico in the 1960s studies reported 35% of the women of child bearing age had been sterilized. No place in the world had a sterilization rate in women even remotely approaching this figure. Sterilization of women by tubal ligation in Puerto Rico became so common that they referred to it as "la operación" (the operation). In the 1950s Puerto Rican women were used to experiment with the proper dosage for contraceptive pills.

Clark (1959) relates the frustrating and frightening experience of one Spanish-speaking women who went to a hospital to have her baby. "Concepcion, who speaks only Spanish, felt that she was badly neglected at the Anglo hospital. She was isolated from her husband and relatives, given no personal antepartum care, and because of her language problem did not know what she could expect of the hospital staff or what was expected of

her. Placed in a large ward, she was embarrassed by having to undergo labor in a room full of strange women. Her clothes were taken away, and she was left clad in only a hospital gown, which she considered insufficient covering. When, in desperation, she wrapped herself in a towel to go in search of her husband and other relatives, a nurse, unable to communicate with Concepcion verbally, tried to get her back in bed by means of physical force. Concepcion was confused, frightened and angry with the whole hospital situation."

Not only did the medical staff lack the ability to communicate with Concepcion they also lacked sensitivity to her needs. Perhaps in the 1980s such lack of sensitivity to a patient's needs no longer happens. Inadvertently lack of communication occurs when professionals are unaware of cultural differences or have yet to develop sensitivity to other cultures.

Hispanics have a higher fertility rate than non-Hispanics in the United States. Urdaneta in a 1979 study disproved many of the reasons often cited for this higher rate. Although 89% of the Hispanics said that they were Catholic not one opposed birth control on religious grounds. Practically no male partners (less than 1%) opposed birth control. This dispells the "macho" myth that Hispanic men identify their virility with the number of children they sire. This study also dispels the notion that Hispanic women prefer to stay at home. The women wanted to work outside the home to improve family income but found opportunities extremely limited.

Hispanic women reported difficulties in trying to use contraceptives. Among the difficulties are:

Contraceptives not available over the counter,
Undocumented feared deportation if caught,
Health problems caused by the method used,
Illiterate wished to avoid embarrassing situations,
Medical terminology too technical or different from theirs,
Forms requested information they preferred not to complete,
Transportation,
Clinic hours,
Correct use of the method.

Hispanic women with a higher educational level tended to use birth control more.

Hispanics and Mental Health

At times Anglo health care staff have worked together with traditional healers. In Chicago mental health workers had few Hispanics coming to their clinic. When they attempted to decided whether to work with curanderos actively treating in their community, they split in their opinions whether to work together. Some felt their differences to be too great to coopgrate on treatment while others believed that they could effectively work with the curanderos. They argued that since more were seeking out the cuaranderos than the Clinic that they needed to reach the persons where they were going for care.

Mental health care for Hispanics has been inadequate in the United States. One study reported that whether Hispanics with mental disorders were treated by medically trained psychologists and psychiatrists or by curanderos the rate of success was the same.

Another study reported that staff members not from the same culture found more pathology in their patients than staff persons from the same culture. In one incident an Anglo tranquilized a Puerto Rican patient for a hysterical seizure while the Puerto Rican staff person accepted the behavior as a healthy grief reaction to a catastrophe. One Puerto Rican patient used "roto" which for him meant "hole" but the Cuban staff person interpreted it to mean "torn" or "broken." Three different psychiatrists diagnosed the same Puerto Rican patient. The Puerto Rican found the least amount of mental illness, followed by the Argentine pyschiatrist and then the Anglo.

Anglo mental health programs were viewed as fragmented. No one person was accountable since many screened a patient. Therapy did not relate to the person's community.

Mejia found that Hispanics did not use mental health services proportionate to their numbers in the total population. They dropped out of treatment more frequently. The quality of their care depended upon a congruence of values and attitudes between therapists and clients. When therapists and clients held similar values and attitudes, the patients progressed more rapidly. When a divergence existed, the clients were interviewed less, medicated more, and discharged sooner. Yamamoto found that psychiatrists avoided prolonged and close therapeutic contact with patients from minority groups.

When mentally ill "untreatables" were placed in a familiar cultural and linguistic setting they responded well to treatment. In Norwalk, California the Xipe Tolteca Clinica de Salud Mental provided an appropiate cultural setting with music, furnishings, and social activities which relieved patient stress. An average of 50 patients participated at one time. In one of their programs lasting ten days they dealt with the grieving process to bring about catharsis. In traditional Mexican belief, death was accepted more readily. Life and death form part of the same cycle. In Mexico the "velorio", in which family and friends keep vigil with the dead body, takes place in the home. Family receive visitors and mourn. In traditional Hispanic culture they would continue to wear mourning clothes and avoid social engagements for an extended period depending upon the closeness of the relationship. For Mexican Americans cut off from the traditional mourning process the Clinic offered a means for them to work through their emotions and find relief. After a death persons might experience depression, guilt, and hostility. The group environment in the Clinica with a therapist sensitive to group interaction enabled patients to receive support until they could accept the death and thereby be released from their depressions. Other factors taken into consideration at the Center were proximity to good transportation, a non-clinical setting, and professional staff from the same culture.

Diaz measured the mental health of groups and individuals in terms of their plasticity and rigidity. The more rigid persons experienced more conflict and mental instability. Those with better mental health were more tolerant of other points of view and more objective. They avoided overusing defense mechanisms.

Historical Health Influences

Some of Hispanic traditional health care practices date back to Indian and Spanish times. The Aztecs in Mexico at the time of the Spanish conquest raised more than 1200 medicinal herbs in large botanical gardens including quinine which is still used in the treatment of malaria. The Spanish King Phillip II sent doctors to learn the therapeutic uses of these plants. Until the late 1800s herbal medicine continued in popularity but because of the difficulty of growing, harvesting and preparing the herbs and the problem of assuring uniformity in dosage, synthetically manufacted drugs replaced these medicinal plants in health care treatment. Synthetic drugs can be mass produced and can be prescribed with greater uniformity. Health food stores still carry many medicinal herbs and books describing their use. The Mexican American owner of a grocery store in St. Paul helps customers to select among medicinal herbs for their specific health problem. A Peruvian described the use of herbs for many home remedies ranging from an upset stomach to a common cold and menstrual cramps.

In the Sixteenth Century Spaniards brought health care concepts based on Old World traditions of Galan and Hippocrates. They believed that illness was due to an imbalence in the four body humors of wet, dry, hot and cold. They believed that balence between the four humors needed to be restored. Traditional Hispanic customs classify foods according to the concept of the four humors. Foods are considered as hot or cold not according to temperature but by the effect on the body.

Traditional Hispanic health care attributes disease to natural and supernatural origins. Some people have power over others especially over the weak such as children. Witches can cast an evil eye (el mal de ojo) and make others ill. Kiev (1968) describes many diseases and their treatment by curanderos such as "el mal de ojo" (the evil eye), "susto" (fright) which results from a shock or seeing a ghost, "empacho" (upset stomach), "mal puesto" (sorcery), and "caida de la mollera" (fallen fontanel in a baby).

Cuban pharmacists in Miami often continue practicing as they did in Cuba. They diagnose health problems, give injections and prescribe medicines. Latin American pharmacists offer health treatment in this way.

The book Donde no hay doctor by Werner (1975) assists health care workers in understanding folk beliefs and in diagnosis and treatment of persons in areas lacking medical staff. Persons in the health care field will find this a valuable resource.

Migrant Health Care

Migrant health care has tended to be a problem as seasonal laborers move around in search of agricultural work. When life expectancy for the rest of the United States population stood at 70, for migrant laborers it was at the staggering low of 49. Among programs which attempted to improve health care for migrants was Migrants in Action. For example for more consistent care especially for chronic health problems they saw to the transfer of medical records from one area to another. Although the number of migrants in the United States is relatively small, many of the migrant workers are of Hispanic origin.

Hispanic Health Care Clinics

Hispanic community based health care clinics have developed throughout the United States and are more effectively meeting Hispanic health care needs. Under the Reagan administration federal funding cuts have eroded many of the programs at these clinics. In addition to more adequate funding of health clinics Hispanic communities need more Hispanics in medical personnel. In East Los Angeles in the 1980s the San Pedro Clinic serving the Spanish-speaking relies on Anglos fluent in Spanish. Anglos also assist with the West Side Clinic in St. Paul, Minnesota.

Recommendations for Hispanic Health Care

Health care providers continue to improve delivery to many groups including Hispanics. The following considerations will assist in assessing how well the present health care system provides for their needs in a community and what might be done to improve their health care.

The following are recommendations for an effective Hispanic health care program:

1. Provide comprehensive health clinics with flexible schedules and bilingual, bicultural staff near good transportation.
2. Profile users of the health care facility by socioeconomic, demographic, and cultural factors and by past experiences with health care.
3. Research the needs of high risk Hispanic groups such as infants, youth, elderly, chronically ill and the poor.
4. Help clients to set up a regular provider for their health care needs.
5. Scale costs to the person's ability to pay.
6. Plan a patient advocate who can verify that the person understands treatment and complies with it. Use cultural brokers to intervene between health care staff and clients to meet the needs of each group.
7. Develop close, trusting interpersonal relationships with the patient and if desired include other family members.
8. Take time to listen and to explain in language appropriate for the person.
9. Build a helping, non-judgmental, accepting relationship.
10. Show respect for each person including beliefs and body.

Conclusion

Social structure delivers care to a diverse population in the United States, among them a large number of Hispanics. When we work with others we should keep in mind what Martin Rodriguez said about the Chicano spirit. As Executive Director of a Clinic for Hispanics in the state of Washington he deals with an average of more than 16,000 appointments a year, 75% from Hispanic seasonal farm workers. The Chicano spirit works toward better understanding. The Chicano spirit shows sympathy and compassion. Such a spirit of caring should encourage us all in our personal relations with others in our communities and on our jobs. Care and concern for others rather than culturally related should form the core of our interpersonal relationships at all times. The more impersonal delivery of social services in the United States needs to take into account the need for more

interpersonal relations not only for culture reasons but for better communication with all persons.

CHAPTER 1 PLANNING YOUR CROSS-CULTURAL AND LINGUISTIC EXPERIENCES

Perhaps you have now read Part I on cross-cultural and linguistic concepts and Part II on Hispanics in the United States or perhaps you have decided to begin with this Part III to plan what you wish your experiences to be then later read Parts I and II when you have experiences on which you can base the information.

This section will help you plan experiences to enable you to understand Hispanics better both through their culture and through Spanish. You will also grow in greater self-awareness and cross-cultural understandings. In order for you to progress you need to plan what you wish to learn and what experiences may help you achieve your objectives. Perhaps you already have a clear direction where you wish to go and know someone from an Hispanic culture with whom you plan to meet or you may be rather vague on what you wish to achieve and how to plan direct experiences with Hispanics near you. Either way this chapter on planning is for you. It will enable you to more carefully clarify what you wish to accomplish and suggest resources to meet your goals.

This chapter on planning is divided into the following areas:

1-1 Goals
1-2 Experiencing
1-3 Reasons and motives
1-4 Objectives
1-5 Spiraling
1-6 Priorities and Limitations
1-7 Resources
1-8 Academic credit

1-1 Goals

A goal is a broad statement which clearly states what you would like to achieve. It differs from objectives which are more focused. With objectives you also plan definite procedures to accomplish them in an alloted time. For example you may state as an overall goal to be comfortable traveling or living in various Hispanic environments both in the United States and abroad in other Spanish-speaking countries. Or your goal may be more specific such as being able to communicate effectively with Spanish-speaking clients in your profession.

Setting goals is important since they help you select more carefully the direction you take in your Hispanic encounters. To reach your ultimate goal may take various short-term and long-term experiences. Your plan will be like a series of stepping stones along your way to your goal. You may detour along the way, backtrack, stop out, try several ways, but your goal remains whether you are directly or indirectly concerned with reaching it at the time.

Goals Defined by Various Intercultural Programs.

I will present you with the goals set by several excellent intercultural programs. Most often these programs have been carefully

organized to serve a group who plan to live in another country. For you the unique Hispanic cultural resources within the United States can serve for your cultural and linguistic experience in lieu of an experience abroad. Whether you decide to move into a Hispanic community here in the United States or whether you chose to stay in your own environment but become more involved with different aspects of Hispanic culture within your area you can progress in your linguistic and cultural abilities.

The purpose of the following goals is to provide you with goals on which you can reflect as you formulate your own.

Seelye's General Cultural and Linguistic Goal

This is a broad and all inclusive goal in which you develop your abilities to live and function effectively in another culture. At this stage it may be a long-term goal for you but you will need to consider what other types of experiences will assist you to ultimately arrive at this goal.

Goal: To develop cultural and linguistic understandings, attitudes, and performance skills needed to function appropriately within a society of the target language and to communicate with the culture bearer. (<tl=Seelye>, 1970)

Seelye further divides this goal:

. To use culturally conditioned behavior to meet basic needs.

. To use behavior appropriate for conventional and crises situations.

. To use sociolinguistic variables appropriately according to age, sex, social status and place.

. To be able to produce culturally conditioned images in the mind for common words and phrases,

. To make generalizations about the culture based upon Experience, Reflection, Application and Reevaluation.

Note the key words of behavior, sociolinguistic variables, cultural images, cultural generalizations. The last division you can more easily remember as E R and A R. First you experience and reflect on your experience. Then you apply and reevaluate your experience and reflection based upon the reaction you receive.

Which of these goals might you wish to add? Do you now realize that you want to learn appropriate behavior patterns? Do you want to be able to distinguish variables which will change these patterns? Do you want to be more aware of differences in talking with others? Look back at Seelye's seven divisions and circle the ones of most interest to you now.

Experiment in International Living Goal

The well-known Experiment in International Living Program defines its goal for their sojourners to another culture.

CHAPTER 1 PLANNING YOUR CROSS-CULTURAL AND LINGUISTIC EXPERIENCES

Goal: To experience fully another culture and to reflect on these experiences and their significance in your own life. (<tl=Batchelder>)

Their emphasis is on personal experiences and reflections and on the meaning of this cultural experience in the sojourner's own life. They list six basic principles which continue to highlight the uniqueness of the person who is the one responsible for deciding what experiences will take place. These principles will help you develop your own plan of action. As you read these, circle the key words which you would like to include in your own goal statement.

Six basic principles of cross-cultural experiences

.You, the learner, have the right and the responsibility to define your goals and to modify them during your experience.

.You are the prime evaluator in assessing your experiences.

.You are a unique person therefore only you can decide what you want from your experience, how you perform, and whether you attain your goals.

.You can more accurately assess whether you are moving toward your goals by sharing your assessment and asking for supportive feedback from time to time from another person familiar with Hispanic culture and people.

.You can more fully realize your goals by being open and honest in sharing your experiences and assessment and by requesting that others be so also. (Batchelder, 1977)

As you reflect on the Experiment goal and their six principles you become more aware that you are the one responsible for your experiences, for sharing and evaluating them, and for asking for assistance from others.

Rotary International Goals

Another intercultural program is that of the Rotary Club which carefully selects young people to represent the United States in a living experience with a family in another country and expects them to share their experiences upon their return. The Rotary Program sets six goals for these young people to achieve. Their focus is less on personal goals and more on altruistic goals. They are concerned with how the person changes for the good of all societies by being more aware, open and accepting.

Goals:

.To appreciate foreign differences and similarities and to be able to present these to others.

.To develop a stronger foundation for the process of attaining international peace.

.To broaden oneself to new ideas and ways.

.To develop greater self awareness and self understanding.

.To develop interest and proficiency in a foreign language.

.To develop lasting friendships cross-culturally.

(Stohl, 1985)

CHAPTER 1 PLANNING YOUR CROSS-CULTURAL AND LINGUISTIC EXPERIENCES

Experiencing the World

You as the learner bring your inner world together with the outer world through your cross-cultural experiences. Your inner world of your goals, attitudes and memories come into play with your new environment and experiences.

Experience, Reflection, Application and Reevaluation (E R A R) These four letters (ER AR) act in a continuous spiral in the process of forming generalizations and in reevaluating the generalizations you make in light of changing circumstances. Your perception, behavior and communication patterns continue to change and to develop based upon your experiences.

1-1 Your Personal Goals

****

Review the items you circled in the goals. Consider yourself, the other culture, the language as you set your goal statement.

Plan your experiences and record your experiences, reactions and ideas in a journal. I will explain how to enter items in your journal as you plan and proceed.

Write your first entry in your journal in which you clarify what overall goals you wish to realize for yourself in relation to Hispanics.

****

1-2 Experiencing

Your experiences will depend for a large part on how you relate to other people, your self image, your tolerance for change and diversity, your attitude toward risk taking as well as other factors.

1-2a Experiencing

****

Write in your journal a minimum of one paragraph on how you relate to others. Include your tolerance, risk taking and self image.

****

Surface Culture / Deep Culture

Each culture operates on two different planes: surface culture and deep culture. Surface culture is visible, identifiable therefore you can more easily understand and acquire it. Surface culture consists of customs, habits and amenities for functioning in a specific society.

Deep culture lies beyond our conscious level of awareness yet directs our behavior and decisions. Deep culture consists of attitudes, assumptions, values and beliefs upon which we base our

actions. Because of the importance of deep culture we need to begin to be aware of it and bring it into our conscious plane.

An example of surface culture in American society is our informal relaxed, casual manner of treating acquaintances. We call them by their first names, ask them to give us a buzz or drop by sometime. An example of deep culture is the value we Americans place on technological and scientific advances in solving problems.

1-2b Experiencing - Surface Culture / Deep Culture

****

In your journal write several items which take into account both surface culture and deep culture for your own culture and the host culture.

Based upon your new experiences from time to time come back to your statements to clarify, change, and extend them.

****

1-3 Reasons and motives

What are your reasons or motives for why you wish to pursue your goals? You need to honestly and openly discover your own reasons why you are planning this experience. You need to know yourself well and what motivates you to carry out your plans.

Here are several questions used by the Experiment In International Living Program (Batchelder, 1977) to help you define who you are.

1-3a Reasons and Motives Self Discovery

****

Write your responses in your journal.

1. Who am I?
How aware are you of your personality, your own values, beliefs, and your role in your family?
2. Where do I come from?
What do you know about your own culture and the community in which you live?
3. Where am I going?
What are your feelings, attitudes, and understanding of the host culture, the Hispanic culture, with which you plan your contacts?
4. What for?
What are your reasons, motives, purposes? Why do you plan to do this?
5. What am I willing to consider?
What risks are you willing to take? How involved are you willing to be? How committed are you to carrying out your goals?

****

Your replies to these questions will change and expand as you proceed. Your motives will be mixed. Your sense of purpose will fluctuate as other demands and other interests interweave.

S-O-S of Reasons and Motives

"Taking" Reasons

Reasons for a cross-cultural experience fall into three categories: Self, Others, Sharing. The "S" for self relates to our actions which serve our self interests. We may want to learn another language well enough to carry on conversations, to travel in another country, or to enhance our career. We may wish to make new friends. These are TAKING REASONS.

"Giving" Reasons

The "O" for Others refers to our interests in helping others, in bettering their lives and situations. The Peace Corps, Vista, and many other programs are examples of people wishing to help people in another culture. These are GIVING REASONS.

Sharing" Reasons

The third letter "S" for Sharing refers to establishing a symbiotic relationship in which each benefits from the other. We share ourselves, our activities, our points-of-view with another. We learn from them. They in turn learn from us. We share and assist each other. We are open and trusting in our relationship. We express our points-of-view and seek to understand the other person's points-of-view. These are SHARING REASONS.

1-3b Reasons and Motives - Redefining My Reasons

****

Reread the reasons you wrote in your journal. Identify your reasons by the three categories:

Taking Reasons - Self
Giving Reasons - Others
Sharing Reasons - Sharing

Based upon S O S redefine your reasons.

****

1-4 Objectives

To develop an appropriate plan of action you need to set specific objectives for yourself. Objectives differ from goals by their being more focused on what you specifically plan to be able to do. You should be able to demonstrate afterward that you have met the objective. If you cannot measure your objective afterward, then you need to be more specific about what you actually want to accomplish.

Once you have an objective clearly stated you should be able to decide upon experiences on how you might meet it, on how you can proceed. For each objective plan the following parts: Action - Result - Measure - Time.

Defining an Objective

Here is a very clear cut, easy to understand example of an objective which includes the action, the result, a means to measure, and the time.

Objective: To bake a cake for my friend's birthday this Friday.

It is easy to describe your action of baking the cake. The result is the cake. To measure you can taste and react. The time to accomplish the task is also set. The reason is also included, to celebrate your friend's special day.

You may keep the same goal of celebrating your friend's birthday but change your objective. For example you may give the person a gift or go out to dinner for the occasion. Objectives, means to achieve goals, can be as varied and unique or as traditional and customary as you may decide.

Points in Making Objectives

In planning your objectives keep the following points in mind:

1. Be specific about what you plan to accomplish.
2. Define results not activities.
3. Be realistic.
4. Set a definite time framework.
5. Assess your achievement.

Types of Objectives

Plan three types of objectives: cultural, linguistic, universal.

1. The cultural objectives are ones which assist you to function more effectively in the host environment.
2. The linguistic objectives enable you to communicate more effectively in the host culture.
3. Universal objectives focus on your ability to address common, universal concerns, problems and issues through a mutual sharing.

Examples of the three types of objectives are:

. Cultural Objective

To learn appropriate behavior for daily routine situations such as going to a party or inviting a person.

. Linguistic Objective

To be able to converse with native speakers on common topics such as food, family, recreation, interests.

. Universal Objective

To discover issues of main concern to the Hispanic community or persons with whom you come in contact and find out their ideas about what they would like for changing the situation.

In planning your linguistic objectives you will need to assess you present level. What can you actually do with the language at this time? Think of small incremental steps for your objectives of what you would like to be able to do with it next. Very few of us become bilingual. Many of us can function well in another language, but

language acquisition requires considerable effort over a sustained period of time with consistent, repeated use and practice.

Once you are convinced of the need for more than one language you will be more commited to planning language experiences and carrying them out. In the acquisition of another language one of the prime factors determining success is motivation. Some persons have said that they have no aptitude for a language. Studies have shown that a person's attitude has much more to do whether a person learns another language than does aptitude. Your positive regard and attitude toward learning another language will be the most important factor whether you succeed. Your willingness to experiment and try out will determine how well you achieve real communication.

1-4 My personal objectives

****
****
Write out a list of your personal objectives at this time. Include Cultural, Linguistic and Universal Objectives.
****
****

1-5 Spiraling

Because you will be experiencing a new situation what you plan to accomplish and the means to accomplish your objectives will be in constant flux. While you need to plan a direction you wish to go, you also want to remain open for spontaneous, unplanned, unique experiences and opportunities which come your way. As you proceed you need to reassess the appropriateness of your objectives and change according to the situations and your needs. Your plan of action should look like a spiral. You should plan your shifts in directions based upon your previous experiences and favorable circumstances.

Plan, act, assess. (PAA)
- Develop your plan. (P)
- Carry out what you wish to do; act. (A)
- Assess; what took place; where to next. (A)

In the next chapter Proceeding you will become familiar with spiraling as your proceed with your plan. Although I have separated the three areas of planning, proceeding and assessing, these three must constitute one continuous flow in a constant spiral as you reflect back upon what you have accomplished and plan ahead where you are going.

Two adages or sayings come to mind. The first is how do you know if you have arrived, if you don't know where you are going. The second is a journey of a thousand miles begins with the first step.

1-6 Priorities and Limitations

You are the one who must determine priorities and be willing to reconsider your priorities based upon everchanging circumstances. You can set your priorities to move ahead in conjunction with your objectives with relative ease. Your commitment will determine the

amount of time and effort you put in to meeting your goals. This will involve organizing your schedule so that you allow adequate time for your new experiences. It also means planning your energy and your involvement.

Once you openly and honestly have made your commitment you will discover that road blocks, when they occur, are temporary limitations which you can find your way around. Some of the ones which come to mind and ways to circumvent them are:

. Lack of time

Plan to reorganize your schedule; let some things go or take less time for some of them.

. Lack previous background in culture and language

Reset your objectives to more realistically build from where you are in stages you can manage.

. Loss of interest and involvement

Reassess why you began the experience; plan new experiences in keeping with your interests.

. Stress, tension, fatigue

Plan an R & R. Rest, relax, recuperate, renew energies before proceeding.

. Lack rapport with person for your linguistic and cultural experiences

Reassess your expectations, involvement and participation in the relationship.

Talk over the direction you wish to go with the other person or an outside person. If it appears that you are moving in different directions, look for someone else.

1-6 Priorities and limitations

****

1. Your Schedule

Write out your schedule; block times you believe are realistic for you to devote to your objectives at the present time.

2. Your Priorities

Think about your priorities right now and list these in the order of importance.

3. Possible Obstacles

Think what obstacles you might foresee arising and what you might do about them.

****

1-7 Resources

If you are still searching for possible contacts with Hispanics in your community, here is a list you can begin to consider. Many possible sources for planning Hispanic cultural experiences exist. Consider each of these as you decide upon what experiences you wish to plan. People, Community, Directories, Organizations, Media (PC DOM)

People of Hispanic background are often nearby. Once you begin to ask others interested in Hispanics who they know in the community, you will most likely get many leads on Hispanic persons to contact.

Community is often another source. Many sections have special stores or services for Hispanics. By going to the community and getting acquainted you can ask for suggestions of persons who might be willing to meet with you.

Directories often list Spanish-speaking contacts. Social services and businesses often have names of persons who can assist Spanish-speaking persons. You may get leads who is helping with translating and interpreting and then find a person through these suggestions. They may be willing to meet with you or be able to suggest persons.

Organizations for specific cultures and international interests are another source. Large cities often have International Institutes or Centers. Churches have Hispanic ministry programs. More specific organizations may meet your special interests such as bilingual health centers and programs for migrants. Examples of organizations in the Saint Paul/Minneapolis area of Minnesota are Migrants in Action, Hispanic Women's Development Corporation, the Spanish-Speaking Council, La Clinica de La Salud, the International Institute, and the International Center.

Schools often have many contacts with Hispanics. Vocational Technical Institutes, English as a Second Language Programs, foreign exchange students, parents of adopted Hispanic children are possible sources for finding a person with whom you can plan your activities.

You may find materials available through the media for recording. Short wave, local radio stations, television, video and audio cassettes, newspapers, library materials, exchange correspondence offer possibilities to fit more appropriately into your schedule if your distance and time are factors in arranging experiences. Indirect contacts while not providing the interchange to develop your communication are still worthwhile.

1-7 Hispanic Resources

****

1. Write a list of resources you can readily identify now.
2. Write another list of possible sources for Hispanic contacts.
3. Select the three best sources with which to begin.

****

1-8 Academic Credit

Many institutions provide an academic structure to receive credit for experiential learning. Before you proceed you need to plan and carry out your experiences with a faculty advisor who will assist you in determining your objectives, selecting appropriate activities and

evaluating your progress. Often you will be asked to use a special format to explain what you propose. Some places refer to this proposal as a learning contract. In it you will most likely be asked to clearly specify your learning objectives, the activities and procedures to accomplish your objectives, and means of evaluation on how well you accomplished them.

This guide will provide you with theoretical and practical aspects to carry out experiential learning successfully for academic credit. Plan to show it to your advisor as you discuss what you plan.

Here is a rule of thumb for you to decide whether your planned experiences are extensive enough to seek academic credit for what you propose.

150 hours of 10 hours per week= 1 course (4 semester or 6 quarter credits)

75 hours at 5 hours per week= 1/2 course (2 semester or 4 quarter)

When you are considering academic credit plan to meet with a faculty advisor to discuss what you have in mind. Use this guide as your resource on how to plan and carry out your experience.

Summary

In this chapter on Planning you have set your goals, examined your reasons, planned specific objectives, considered your priorities and limitations, and selected your resources.

Reread what you wrote for your goals, reasons and objectives. This is your plan for what you want to accomplish for yourself. The next step is for you to take the first step to begin carrying out your first plan of action. You are now ready for the next chapter on Proceeding.

CHAPTER 2 PROCEEDING

Once you have planned your specific learning objectives you are ready to proceed in selecting activities which will help you meet these objectives. This chapter on proceeding will assist you in setting up experiences for greater self awareness, cross-cultural skills, and linguistic competencies.

In your learning experiences you are in charge. You make decisions to best meet your present needs. As you proceed be open to the unexpected to incorporate and change what you do at the time. One of the values of experiential learning is to be able to take advantage of the opportunities of the moment. Making decisions about how to proceed is still important but you should be flexible to allow for the unexpected.

I have designed these guided exercises on how to proceed with your plan into eight areas. The following outline will direct you to those areas most pertinent for you now. The questions under each area further serve to help you identify which is of interest to you at the present time.

2-1 Experience
- .How can I put experiential learning in place for me now?
- .What is my preferred learning mode and how can I use it to my advantage?

2-2 Get Acquainted
- .How do I get to know the new community?
- .How do I make my initial contacts with Hispanics?

2-3 Write
- .How do I go about keeping a journal and why?

2-4 Observe
- .How accurate is my perception?
- .What observation skills will assist me?

2-5 Understand yourself and your host culture
- .What enables me to know myself better in relation to another culture?
- .What enables me to know the host culture?
- .What are critical cultural incidents and how can they help me to function more effectively cross- culturally?

2-6 Communicate
- .How can I be aware of communication styles and how I can use them?
- .How can I be aware of listening/response styles and my use of them?
- .What verbal/nonverbal cues affect my communication and how can I use them more effectively?
- .What skills have proven effective in improving cross cultural communication and how can I improve mine?

2-7 Learn/Acquire another language
- .What field methods will assist me to build my language skills on my own with a native speaker?

.What stages should I plan for building my abilities to communicate?
.How do learning experiences differ from acquisition of a language and how does this affect what I plan?
.How do I measure up to successful language learners in the use of language learning techniques and other characteristics?

Your Selection
Perhaps you have selected several of the above areas you wish to consider or perhaps you prefer reading through the entire chapter. For you to grow and change you will need to plan experiences rather than just read about a topic. You are the one who can best determine your present skill level and what experiences you wish to plan.

2-1 EXPERIENCE
How can I put experiential learning in place for me now?

Experiential Learning

Because of the dynamic, everchanging nature of experiential learning, you will gain most from your Hispanic cross-cultural experiences by understanding what special types of learning you can achieve through experiential learning. You need to honestly assess your own attitudes and assumptions about learning and if necessary open yourself to this new way of learning independent of a classroom and a teacher who guides you.

As you read about what experiential learning is identify what took place in the past for your successful learning experiences. For example I recall how I learned to ride a bike on my own. Later I learned how to get around in large cities throughout the world.

Here is a list of characteristics of experiential learning.
1. It involves holistic experiences, the whole person, on intellectual, emotional and behavioral levels.
2. It draws upon past experiences.
3. It provides insights into oneself and other persons.
4. It brings a continuous interplay between the learner and what is learned.
5. It involves interpersonal relationships.
6. It puts the learning in touch with others.
7. It creates a self-sustaining, independent learner.

2-1a Experiential Learning
****

1. Write about one of your successful experiential learning experiences. Visualize the experience in your mind. Recall as many sensations and sensory images as possible about your experience.
2. Glance back at what characterizes experiential learning and compare how closely your experience matched these.
3. Plan an experience incorporating the items for experiential learning. Project what your successful Hispanic experience will be like. Begin to imagine this experience. Write down your thoughts in your journal. Plan to carry out the experience as you have carefully described it according to

how you want it to be. We can often create the climate and the experience we desire by our positive suggestions.
****

2-1 What is my preferred learning mode and how can I use it to my advantage?

Learning modes

Kolb identified four learning modes. He believed that each of us has a preferred mode which we tend to use more frequently than the other three. Yet when we are planning a successful learning experience we need to plan all four stages in a cyclical effect for a successful learning experience.

These four modes are: Concrete Experience, Active Experimentation Reflective Observation, Abstract Conceptualization.

To be a more effective learner we need to incorporate all four modes into our learning experience. First we need concrete experiences. Then we need to reflect on these experiences observing all aspects. From our observations on our experiences we can form abstract concepts. To ensure that these abstract concepts hold up we need to actively experiment with them in a variety of situations. As you review these four modes and what you plan for your experiential learning, you will discover that this is the cycle which you wish to establish for your learning experiences.

In summary plan the experience, reflect on it, form concepts, apply concepts; then begin the cycle again.

2-1b Learning modes
****
1. Recall learning experiences in which you have used each of the four modes. Once again recall the actual experience using all your sensory perceptions of the experience. Which of the four modes appears to be your preferred mode?
2. In your journal describe a future learning experience incorporating all four modes as fully as possible. Create what you plan to take place and then actually carry it out as you have described it.
****

2-2 Get Acquainted How do I get to know the new community?

Drop In

You can plan to orient yourself to a new cultural community by dropping by to observe daily routine aspects of the community. You can interview people you meet on an informal basis to find out more about them.

The Experiment in International Living and Peace Corps have successfully used a "drop off" experience in their training. They literally drop the trainees off in a community with a specific task. Peace Corps trainees build language skills and survival skills in their new cultural environment. One of the tasks of the Experiment trainees was to find out the history of the community where they dropped in (Batchelder, 1977).

I have called this experience "drop in" since it puts you in touch with the community of interest to you to discover how it functions as a cultural entity. You observe, talk to and question persons in stores, restaurants, businesses and organizations to find out what their Hispanic culture means

to them. You ask where in the community you might go to find out about others active in preserving and maintaining their Hispanic cultural heritage . Through a dropin experience you are most likely to discover information about art, architecture, school, church, dance, music, oral history, literature, customs and legends. f You may find social services which meet Hispanic cultural and linguistic needs in health, education and general assistance. Programs for migrants, refugees, senior citizens, preschool, adolescents may address specific needs of these groups. What is available will depend upon the size of the community and the resources. In smaller communities an informal networking among neighbors may help meet many of these needs.

Decide what level of involvement and understanding you wish and then "drop in" to the community of interest to you. Your communication skills both verbal and nonverbal will develop as you experience meeting and talking with people in their community.

2-2a Drop In

****

Identify the Hispanic community and some of the places you wish to drop in on. Keep your first "drop in" informal, unstructured and open. As you stop by various places, tap the resources of persons there for additional community information. Later you can sort out which are the best leads for you to pursue further.

Decide on a process to keep brief notes during or after your meeting persons. Use these to write up your experience in your journal and to plan your next experience.

****

How do I make my initial contacts with Hispanics?

2-2b Making Contact

****

Write in your journal your plan for your initial contact. Keep in mind the five "W" questions.

1 Who? Explain who you are and how you heard about them.
2 What? Explain what you propose including length of time for your first meeting together.
3 Why? Explain your purpose, your specific objective.
4 When? Set a definite date and time.
5 Where? Set a place convenient for the person.

****

After your first meeting you reach a decision point whether to continue to meet with the same person or to send a thank you and begin a new contact. Think of your experiences as spiraling -- plan, act, assess.

2-2c Making Contact

****

To help you prepare for your initial contact you may wish to write down what you plan to say especially if you are planning to carry out your conversations in Spanish.

Let your mind stay in Spanish as you plan what to say. What you will say will be limited by what you know how to express in Spanish. When a person painstakingly uses a dictionary to look up words it usually makes

little sense unless the person already has an excellent command of the language and needs only a few specific words.
****

2-3 WRITE How do I go about keeping a journal and why?

Keeping a Journal

Writing helps you to record your experiences so that you can later return to reflect on them. It is also a process which assists you in discovering your ideas and in clarifying your thinking. You can also share your journal with others who can guide you in your learning.

One characteristic of experiential learning is a degree of disorganization and uncertainty about what will take place. You cannot predict your experiences. By planning in a journal and later recording your experiences you can reexamine situations. You can reorganize your plan based upon what happens so that you can gain the most from your experiences.

As you proceed think of the acronym "PAA" in which you PLAN, ACT, ASSESS. Also in "ERAR" in which you EXPERIENCE, REFLECT, APPLY, REEVALUATE. Keep your notes of your plans, actions and assessment in your journal. Reflect on your experiences and apply your hypotheses to new situations. Once you apply them reevaluate your conclusions in light of your new experiences.

Decide on concrete experiences, something which you plan to do. Reflect on your experience afterward and come to a low level hypothesis for that specific situation subject to change. As you begin to apply your hypothesis to other situations reevaluate and change it according to the changing circumstances.

Two levels - objective and affective

Your journal is a record of your specific experiences. These journal entries should include two levels. The first is a factual, objective accounting. In the second one you freely express your feelings, reactions, insights and impressions.

Later as you reread these entries based upon new experiences you are most likely going to have different impressions and new insights. From your low level hypothesis you check how it applies. By carefully keeping a journal of your experiences you will more rapidly increase your cultural awareness and understanding and build your analytical skills.

2-3 Your journal entries on your experiences
****
Keep journal entries in two parts, objective and affective.
For your first two part journal entry write about your first meeting by giving an objective account. Then write your affective account about your reactions, feelings and impressions. If questions or other areas of concern and interest come to mind, write them down as well. Date each of your entries.
****

2-4 OBSERVE How accurate is my perception?
Our perception

In our own familiar environments we can afford to focus our attention selectively. Much of what we need to know and what behavior we need is already part of our regular patterns and habits. When we move into any new environment we must pay attention to many more details until the environment becomes familiar to us. When too many things come at once we may feel an overload. When we cannot understand what is appropriate we may feel a pervasive feeling of uneasiness or discomfort. As we learn to function more adequately within the new environment we will begin to feel more comfortable within it.

A Drawing of Two Women

When we observe we may see things which actually do not exist or we may see things in a different way than another. The drawing in which two different women are within the one is an example. Look at the drawing and tell what you see.

****

Table 2a A Drawing of Two Women See end of this chapter, page 226.

****

There are two different women in the drawing. One depicts a young attractive woman. Her chin is located where I have put the first arrow. It appears that she is wearing a necklace and is swathed in furs. The second is of an older woman with a pointed chin. The young woman's chin is the nose of the older woman. The neck area of the young woman is the chin of the older one.

Perhaps you now can see both women. Probably as you focus on the one the other is not as visible.

What language is this sign in?

Look at this sign and decide what language you are reading.

****

Table 2b Drawing of a sign See end of this chapter, page 227.

****

When I first saw this and shared it with a friend we both thought it must be some type of Arabic. Look at the sign again for the bold areas. You will discover an English word written in wide letters. When we focused on the smaller lines rather than the wider spaces we could not perceive the word there. Yet we are used to reading letters as the small lines not the spaces in between. We need to learn to read between the lines, a good analogy with what we must do in experiencing another culture.

These two visual examples should help you to be more aware that much of what we observe we interpret from a limited, biased, personal perspective, but with time we can broaden our perspective. It should also enable you to understand that there may be several ways to view a situation and there may be various interpretations.

In new situations many of the events are ambiguous to us since we do not have a frame of reference for them. We try to make sense of a new environment by applying our current frame of reference. When an item applies accurately from one situation to another this is TRANSFERENCE. But often the item does not apply even though we try; this is INTERFERENCE. Another concept EXTENSION TRANSFERENCE involves mistaking the symbol for

the thing. We venerate and pay homage to the American flag or a religious symbol as if it were the actual object to which we were giving our devotion.

2-4a Your Perception

****

1. Write in your journal what you experienced looking at the drawing with the two women and the sign.
2. With a friend plan a similar experience such as glancing through a newspaper, looking at a picture of an event, telling about an experience. Then both of you write about your experience immediately afterward using the same guidelines as for journal entries on being objective in recording. Compare your two written accounts. The more alike the two of you are the more alike your accounts are likely to be depending upon what experience you selected.
3. For more of an awakening on the differences in perception observe the difference in which you and a specialist in any field approach and record a situation.

****

Cultural Hypotheses

Many of the items you focus on in another culture involve cultural understandings. To arrive at general cultural hypotheses you need an authentic source to observe or to participate in. You must build your cultural analytical skills to make guesses, gain insights, and make inferences. To understand new situations stretch your creative imagination. To new experiences we bring past experiences, cultural biases, and stereotypes which often interfer with our hypotheses. As we keep our hypotheses at a low level we can begin to check these hypotheses and upgrade them based upon improved analytical skills, new experiences and observations. We refine the who, what, when, where and why regarding the hypotheses until we come up with a general cultural hypothesis.

Culture is dynamic. Circumstances will constantly alter what our original hypotheses are. At times we will feel overwhelmed and overloaded. At these times we will not appreciate such variety but wish for more continuity and security. When life becomes humdrum and boring we welcome such a smorgasbord which life presents to us.

Some areas to consider for cultural hypotheses are: Time, Formality, Rhetoric, Proxemics.

2-4b Cultural hypotheses

****

Using your own culture and your own community write a cultural hypothesis about time. For example you may write a hypothesis about what time is appropriate to to arrive for a date. Use your imagination for various circumstances and check to see whether your hypothesis on the time to arrive for a date still applies. Refine what you have written to account for this hypothesis check. Do you find cultural and personal circumstances affecting what you say?

****

What observation skills will assist me?

Observation Skills

Your awareness of how perception can be deceiving will assist you in staying more open and flexible in your observations. But the more you are a participant and actively involved the less likely you will be able to keep track of what you are observing.

The more you must pay close attention the more stressful and wearing will be the experience. For cultures which Hall (1976) describes as high context, you may not have the preprogramming which has gone into producing meaning to the situation to be able to decifer much at all. The context carries the meaning for the persons and unless you are well familiar with the circumstances and culture you will be unable to fanthom what is appropriate. The United States culture tends to be low context in which the message sent carries more meaning than the context in which the message is sent. Be aware of a difference in cultures regarding low and high context as you try to figure out what is happening and why.

Here is a listing of pointers for your observation skills:

1. Free yourself up from assumptions, personal bias and other limitations by recognizing, accepting and respecting differences.
2. Realize that you can only understand in terms which have meaning to you as the receiver.
3. Recognize that reality depends upon one's perspective.
4. Permit all of your senses to come into play in observing- see, taste, touch, smell, hear.
5. Allow for the sixth sense of intuition, a hunch.
6. Recognize the social relations and interaction as a process. What precedes and occurs afterward are related.

2-4c Your Observation Skills

****

Refer to the observation pointers above. Select one of them and observe with that specific focus. Write about what you observed from this focus and how it might have enhanced or limited your understanding in this situation.

****

2-5 Understand Yourself and Your Host Culture

What enables me to know myself better in relation to another culture?

Self Awareness

In this section you can select from several instruments which help you to identify some of your values, your cross cultural readiness, and your ability to function in a cross-cultural encounter. Your self awareness is central to the cultural interaction process. Be honest and open with your self assessment. Recognize your own unique qualities. Identify areas in which you wish to expand.

Your Values

I have lost track of the source for the Values Auction which I am including here. As an educator I have acquired many useful materials such

as this through the years. The original is designed for group participation in which the items go to the highest bidder in a group. In a group setting with bidding you would more likely really put the dollars into the items that you really, really wanted to win. By your putting a dollar amount on the items you most value, you identify what has most meaning for you.

2-5a Values Auction

****

You receive $2,000 to purchase various items which will be auctioned. Take a few minutes to examine the list and then divide the $2,000 however you desire among the items.

ITEMS TO BE AUCTIONED	AMOUNT YOU BUDGETED FOR THE ITEM
1. To rid the world of prejudice.	_____
2. To serve the sick and needy.	_____
3. To become a famous person.	_____
4. A project to triple your family's income.	_____
5. A year of daily massage and the finest cuisine.	_____
6. To know the meaning of life.	_____
7. A vaccine to make all persons incapable of graft	_____
8. Opportunity to set your own work conditions.	_____
9. To be the richest person in the world.	_____
10. To be President of the United States.	_____
11. To love and be loved by someone very special.	_____
12. A house with a beautiful view and your favorite works of art	_____
13. To be considered the most attractive person	_____
14. To live to be a 100 plus with no illnesses.	_____
15. To know all about yourself and who you really are	_____
16. A complete center for learning with anything you wish for learning	_____
17. An audience with the spiritual leader you admire	_____

Now rank the items according to the most important for you. Use the number of the item to identify the value it represents from the list below. Note the weight, the percentage of your $2,000 you were willing to budget for it. What might this tell you about your values? Do you agree or not? And why?

Values the Items Represent

1 - justice	2 - altruism
3 - recognition	4 - achievement
5 - pleasure	6 - wisdom
7 - honesty	8 - autonomy
9 - economic	10 - power
11 - love	12 - aesthetic
13 - physical attractiveness	14 - physical well-being
15 - emotional well-being	16 - knowledge
17 - religion	

2-5b Self Awareness - Values Auction

****

The values auction you just completed is one means for you to begin to focus on your values The expression put your money where your mouth is gives us a perception of what we value we are willing to make a commitment perhaps in money, other times of our energy or our time. Describe in your journal how accurately this exercise has identified items of value to you personally. Perhaps you will think of other values not included which you can now add to the list. What are the driving forces for you? What makes you carry through with your decisions?

****

Your cultural readiness quotient

This helps you find your readiness quotient for entering another culture. I have adapted it from Hoopes (1979), which he excerpted from Overseas Diplomacy: Guidelines for United States Navy. In their longer version a person responds to items on situations which determine how ready the person is for encountering another culture on navy shore leave. Each item is weighted and when the appropriate number is connected for each on the spokes of the wheel one determines how well rounded one is.

2-5c Cross-cultural Readiness Profile

****

Draw a spoke by intersecting four lines to show eight different areas. Write the numbers and the level name on each of the eight spokes. According to the following rate yourself High, Neutral, or Low. Put High on the outside of your spoke and move in according to your judgment of yourself with low being very near the center.

1. Certainty level

I am familiar with various cultural differences with Hispanics. For example Hispanics use handshakes and hugs in greeting much more frequently than Americans. The informal "tú" in Spanish differs between Hispanic countries and persons.

2. Adaptability level

I try out behavior patterns for various situations. I watch and observe to try to adapt accordingly. For example at a party Hispanics take leave of each person and not just the hosts.

3. Self-Awareness level

I am aware how I function in my own culture. For example time varies according to the event whether a person comes right on time or has more flexibility.

4. Interaction level

When I am in an Hispanic culture I am aware of differences in interacting. For example when one asks for directions in an Hispanic country it is more important to please the person asking than in giving correct information. Social interaction is important in Hispanic environments. A cooperative rather than a competitive model is more likely.

5. Self respect level. I think highly of myself. In a new environment one often feels uncomfortable because of differences. When we feel good about ourselves we are more capable of facing new situations.
6. Initiative level
I participate and try new things. For example foods, new dances are opportunities to try rather than reject.
7. Empathy level
I am able to take the other person's perspective. For example a person has missed an appointment and you would respond by trying to figure out what might be affecting the person in keeping or not keeping the appointment.
8. Acceptance level
I am aware of differences between Hispanic culture and my own. I accept and respect these differences.

Connect the spokes of your wheel to see how well rounded you are and how ready to enter another culture. You may need to smooth out some of the bumps in the areas where you are low and are closer toward the center of the spoke. Depending upon circumstances you may be stronger in some areas than others at any given point in time. In your journal draw a line for two columns. Write your strong areas in one. Write areas for improvement in the other.

2-5d Self assessment of cross-cultural group facilitating skills

****

These are leadership skills identified by Lowell A. Ingram (1979) for facilitating group activity. Whenever we are with another person we form a group. Our interaction can facilitate or hinder our communication and whatever task we have.
Mark the terms with "+" which you believe represent you most often.
Mark the terms with "-" which you believe you use less often.

authoritative	listening	caring
honesty	teamwork	democratic
decision-making	creativity	paraphrasing
confidence	evaluating	use of exercises
self-knowledge	perception	nonverbal cues
self-motivation	sensitivity	gestures
assumption-checking	repeating	eye contact

Describe what enables you to make a group function better at the present time according to what you have marked.
Cultural differences affect which are more effective in facilitating group activity. Request a person from another culture to respond which are more important for them. For example an American style of forthright, honest, direct is usually not the Hispanic style which prefers social harmony more than honesty and directness.

****

Cultural awareness and understanding
Depending upon the circumstances your role in another culture may be that of a detached observer or you may be actively involved. As a participant in another culture you will be under much more stress in

deciding how you should function appropriately and in understanding the other person's point of view.

Fortunately there are ways for you to gain greater cultural understanding when you have a stake in the results of the situation. Three methods which you can use are: 1. Cultural hypothesis development and cross-checking, 2. Values orientation guides, and 3. Critical cultural incidents.

What enables me to know the host culture?

Cultural Hypothesis Development and Cross-checking

You can identify many areas in another culture in which you can develop hypotheses about appropriate behavior and about the frame of reference of the host society related to the cultural item. Hall (1959) developed a Map of Culture organized into ninety nine topics. (See Appendix.) This cultural map will assist you in deciding upon areas to examine.

In arriving at a cultural hypothesis consider the following: observation, assumption, cross-check, generalization, application and reevaluation (OAC GAR). Once you have selected an area begin by observing situations. You may be one of the participants as you observe. Then make your hypothesis, an assumption about how the particular society you are observing functions. Cross-check your hypothesis by more observation or by talking to someone from the culture about what you are observing. Now you can be pretty sure of your hypothesis and can move it to the level of a generalization about the specific culture you are in. As you apply your generalization to behavior and thought patterns you will be sensitized to noting variations and what changes you might make in your initial statements.

2-5e Your Cultural Hypotheses

****

In this exercise decide upon an area in which you make a cultural hypothesis. You may wish to refer to Hall's Map of Culture in the Appendix for suggestions. List your cultural topic.

Now follow through with these stages until you feel comfortable with your generalization.

Observation
Assumption
Cross-check
Generalization
Application
Reevaluation

Write your experience in your journal including each of the above items.

****

Value Orientations

As long as you can observe aspects of a culture you are able to formulate hypotheses and check them. But much of what influences our behavior and thought patterns lies below the surface. To penetrate that surface and begin to understand the other person's perspective you will need a different means.

The use of a value orientations guide is the best approach in helping you to identify another culture's underlying values which govern their thought patterns and decisions. One such value orientations guide was developed by Cornelius Grove (1982) for AFS International Programs. He includes fifteen basic concerns which each society must address. Six relate to The Individual, six to Social Relationships, and three to Nature and the Supernatural. He explains that his value orientations checklist assists a person in understanding other cultures, how a society is oriented. (See Appendix for Value Orientations by Cornelius Grove.)

A Value Orientations checklist enables you to delve into your cultural value orientation and to talk with others about theirs.

2-5f A Peek into Hispanic Value Orientation

****

In the summary chart on value orientations complete the 15 items for your own specific community. Then meet with a person from the host culture and ask them to complete the 15 items. Let the items serve as a point of departure for your discussion about cultural values. As you proceed you may think of other areas not included which you may wish to discuss or you may change the focus and the wording of items included here. This summary chart serves as a basis for your delving into your own values and that of another culture. It is meant to serve as a guide but not an absoloute.

Value Orientations - Summary Chart
Adapted from Value Orientations by Cornelius Lee Grove (1982). (See Appendix for his original.)

Mark this chart in relation to how your own home community as a whole would represent these values in their thoughts and behavior patterns. Ask an Hispanic person to do the same for their own Hispanic community. Discuss similarities and differences between your responses.

I. THE INDIVIDUAL

I/1 Capable of personal improvement

1.0	1.5	2.0	2.5	3.0
High				Low

I/2 Role of fate (chance) in their lives

1.0	1.5	2.0	2.5	3.0
Little importance			Great importance	

I/3 Sexual roles and responsibilities

1.0	1.5	2.0	2.5	3.0
Rigidly defined				Not rigid

I/4 Procedure for conclusions and decision making

1.0	1.5	2.0	2.5	3.0
Subjective factors			Objective factors	

I/5 Primary value in individuals

1.0	1.5	2.0	2.5	3.0
Individual achievement			Relation to a Supreme Being	

I/6 Basis to judge procedures, events, ideas

1.0 1.5 2.0 2.5 3.0
Practical considerations Congruence with Tradition

II SOCIAL RELATIONSHIPS

II/1 Relationship with friends
1.0 1.5 2.0 2.5 3.0
Close, Few, Mutual obligations Superficial, many

II/2 Dealing with disagreements and conflicts
1.0 1.5 2.0 2.5 3.0
Played down Work out directly

II/3 Time orientation
1.0 1.5 2.0 2.5 3.0
Past Present Future

II/4 Loyalty to groups and organizations
1.0 1.5 2.0 2.5 3.0
Strong Personal goals

II/5 Higher or lower social status relationships
1.0 1.5 2.0 2.5 3.0
Informality Differences important

II/6 Obligation to family and extended family
1.0 1.5 2.0 2.5 3.0
Few obligations Numerous obligations

III NATURE AND THE SUPERNATURAL

III/1 Interaction between humans and nature
1.0 1.5 2.0 2.5 3.0
Control nature Subordinate to nature

III/2 Define and value time
1.0 1.5 2.0 2.5 3.0
Value time Little consciousness

III/3 Material things and human progress
1.0 1.5 2.0 2.5 3.0
Limited supply Unlimited, attainable

Using the three divisions write a summary of differences and similarities between your cultural group and the Hispanic group:
THE INDIVIDUAL, SOCIAL RELATIONS, NATURE AND THE SUPERNATURAL
****

Critical Cultural Incident - Cultural Assimilator

Brislin (1986) introduces many areas for cultural analysis in Intercultural Interactions: A Practical Guide, which serves as a culture

assimilator. By responding to each of the incidents a person can develop cultural sensitivity in selecting what is happening and why.

In a critical cultural incident we can take situations from another culture when something has gone wrong for analysis. Here is an example from surface level culture which helps us to analyze cultural behavior.

2-5g Critical Cultural Incident - Cultural Assimilator

****

Read and select from the choices. This follows the format used in Brislin's book to assist with intercultural understanding through general cultural assimilators.

Hostessing - What was wrong with the cakes?

A group of 30 French intern students and their French teachers were attending a dessert reception after they finished their meal in the College cafteria where they were staying during their five week stay in the United States. They had been interning in various companies and living in the dormitories of the College. This was a farewell party in their honor at which various College members attended to chat with them.

The table was elaborately set with little cakes frosted to perfection, fruit cut into small bite-sized pieces, frosted strawberries and mixed nuts. Small plates, napkins and toothpicks were on the table for serving the food. The cakes on the plates remained practically untouched.

What was wrong with the cakes?

Select the most appropriate response.

a. The French prefer having only a drink after their meals.
b. The French prefer a light dessert such as fruit after a meal.
c. The French eat cake with a fork but none was available.
d. The French are reserved and prefer being served directly.

Explanation of responses - What was wrong with the cakes?

a. Although some may prefer to have just a drink it is common to have a dessert. Choose another response.

b. Often the French do have a fruit for dessert after a meal. This may be the case but another factor is also affecting this situation. Continue to search for another reason.

c. The French rarely use their fingers to eat food. Since no forks were on the table they had no way to eat the cakes. This is the best answer. In fact one woman was trying to eat one of the cakes with a toothpick. Even fruit is eaten with a knife and fork. This is true in Hispanic cultures as well as the French culture.

The lack of a fork would be the equivalent of the lack of a spoon for eating soup for a person from the United States. Although the French are probabaly aware that many foods are eaten with fingers in the United States, they preferred selecting other items and did not select cake.

d. Although some in the United States may view the French as more reserved and less likely to mix, this is a value judgment based upon one's own pattern of social interaction. In this case it does not seem appropriate when applied to the situation regarding the cakes. Please select a different response.

****

Critical Cultural Incidents

What are critical cultural incidents and how can they help me to function more effectively cross- culturally?

A critical cultural incident differs from your general cultural hypothesis according to your degree of involvement. In a general cultural hypothesis you are using a means to analyze and understand the society but may not at the time be involved in the situation you are analyzing. In the critical cultural incidents of the general cultural assimilator you are reading about situations but not directly experiencing them.

In the following critical cultural incident you are fully involved in a situation and something is definitely not going the way it is supposed to. You have something at stake in figuring out how to change your behavior for the situation or at least how to understand the situation better.

Here are some guidelines for you to decide what constitutes a critical cultural incident how to go about writing one. A critical cultural incident includes:

1. Apparent conflict, some discrepancy.
2. Solution not obvious to you.
3. Day-to-day interaction.
4. Situations in which you are fully involved; you are a participant; you have something at stake in the outcome.
5. Your feelings and your perceived understanding of the feelings of the others involved.
6. Your role and behavior in the situation.
7. All information you need to understand the situation even that which may not be present in the situation.

2-5h A Critical Cultural Incident

****

Select a situation for a critical cultural incident from your experiences.

Write a short one page summary of the incident which you analyze and later based upon further experiences come back to analyze and further refine your cultural hypothesis.

In writing your critical cultural incident

1. Explain concisely in one page your observation of the event and actions.
2. Be aware that information present in the situation may be irrelevant in understanding the situation.
3. Suspend judgment.
4. Determine in your analysis what appears appropriate for the circumstances.
5. Reach a tentative conclusion regarding what might be the underlying value, belief or assumption affecting the situation.

Here is a critical cultural incident format to use:

1. Identify the event. Be as specific as possible on the issue involved, the problem to solve.
2. Describe relevant details and circumstances so that the reader will understand what happened. (What? When? How? Where? Why?)

3. List the people involved. Describe them and their relationship to one another including to you.
4. Describe your own role in the situation. What you did, how you acted, how well you handled the situation, what you might do differently next time.
5. Write a brief analysis of the incident. What you learned culturally, a particular cross-cultural skill you developed.

****

By writing critical cultural incidents on a regular basis and as situations occur, you will improve your cultural awareness, your analytical skills, your ability to formulate and check hypotheses, and your sensitivity to others. Many of your critical cultural incidents will involve communication. Even in our own environment we often fail to communicate what we want to communicate. When we are in an unfamiliar setting with different cultural norms and assumptions we can be sure that we can expect to fail in our communication efforts even more frequently.

2-6 Communicate

Communication is uniquely personal and cultural. Different styles of communication exist. By our being aware of our own style and the style of others we can better understand how one style relates to another. We can begin to change our own preferred style to more appropriately match that of the situation in which we find ourselves.

Communication involves sending messages and also receiving messages. How we listen and respond is as important as what we say. In addition to the verbal message, we send nonverbal messages, which carry more of the meaning than the actual verbal part we send. Although we need to communicate in other languages we need to complement our awareness of the linguistic patterns of language with appropriate cultural patterns of behavior on the nonverbal level as well.

How can I be aware of communication styles and how I can use them?

Communication Styles

Casse (1981) in Training for the Cross-Cultural Mind refers to four communication styles. Here are characteristics for each:

1. Action Style
Talk about: Results, Objectives, Performance, Productivity, Efficiency, Moving ahead
Type:Pragmatic, Direct, Impatient, Energetic, Decisive
2. Process Style
Talk about: Facts, Procedures, Planning, Organizing, Trying, Controlling, Testing, Analysis
Type: Systematic, Logical, Factual, Cautious, Patient
3. People Style
Talk about: People, Needs, Motivations, Teamwork, Communications, Feelings, Cooperation, Relations
Type: Spontaneous, Empathetic, Warm, Subjective
4. Idea Style
Talk about: Concepts, Innovation, Opportunities, Possibilities, Grand Designs, Issues, Improving

Type: Imaginative, Charismatic, Difficult to understand, Ego-centered, Full of ideas, Provocative

2-6a Your Communication Style

****

Which of the four communication styles most characterizes you? Action? Process? People? Idea? Do you fit into various styles? When and why?

****

Coping with other communication styles

Casse (1981) lists these important guidelines for coping with a communication style different from our own. By matching our responses to the style we place value on the items which that person is most likely to value and thus more readily accept, thus we can improve our communication with the person.

.Communicating with an action oriented person

Focus on results.
State the best recommendation rather than alternatives.
Be brief.
Use visuals.
Emphasize the practical.

.Communicating with a process oriented person

State facts precisely.
Organize such as Background, Situation, Outcome.
Break down recommendations.
Include alternatives with pros and cons.
Outline proposal.
Do not rush person.

.Communicating with a people oriented person

Allow time for small talk before beginning .
Stress relation of proposal to people concerned.
Show how idea worked in past.
Indicate support from well respected people.
Use an informal writing style.

.Communicating with an idea oriented person

Allow enough time for discussion.
Do not get impatient if person goes off on tangent.
Try to relate the topic to a broader concept.
Stress the uniqueness of the idea.
Emphasize future value.
In writing stress the key concepts and then details.

2-6b Communicating with another communication style

****

You will find it valuable to be able to communicate with persons of all four communication styles: Action, Process, People, Idea.

Plan a typical situation in which you may wish to convince someone of your plan of action. You may think of a professional goal. An example in health care is to improve an immunization program for children. You may decide upon a personal goal. An example is planning a mutually interesting activity together.

State the goal you have decided upon clearly and precisely.

Write out an approach for each style using the suggestions above for coping with a person in that communication style: Action Process People Idea

****

2-6c Awareness of communication style

****

Hispanic culture favors more strongly the People Communication Style. Mutual obligations, social relationships, and cooperation become important in reaching a goal. If possible arrange to observe a situation between Hispanics who are reaching some type of decision. State as objectively and precisely as possible what you observed.

Situation observed:

Which of the four communication styles was each most likely using? Were they using a combination of styles?

Styles used:

How closely did the communication style you observed match that for the People Oriented Person? Why or why not?

****

2-6 How can I be aware of listening/response styles and my use of them?

Listening and Responding Styles

Our listening and response skills are important when we wish to assist other persons with their decisions. We can help them clarify their thoughts, understand how others perceive what they are saying, support their feelings and actions, and evaluate their behavior.

Casse (1981) describes the types of responses identified by social behaviorists and the characteristics of each type.

.Interpretive response

Receiver tells sender what their problem is.

Sender realizes what other person states.

.Supportive response

Receiver reassures and supports the sender.

Sender receives acceptance.

.Probing response

Receiver questions sender to clarify message sent.

Sender clarifies thoughts for self and receiver.

.Understanding response

Receiver paraphrases what the sender says to check for clarity and accuracy.

Sender realizes how another understands what they are saying.

.Evaluative response

Receiver assesses what the problem is of the sender.

Sender receives an evaluation of what another thinks.

2-6d Your listening/responding style

****

Write down the comments you make to another in a conversation as closely as you can after your conversation. Which of the five types of responses did

you use? Which did you use most frequently? What was the effect on the other person? Was their response to what you said what you expected? What you wanted?
****

The American cultural pattern of listening/responding tends to favor the use of Evaluative and Interpretive Responses more frequently than Supportive, Probing and Understanding.

The Hispanic cultural pattern of listening/responding tends to favor the Supportive and Understanding Responses more frequently.

2-6e Identifying listening/responding styles
****
Observe a situation in your surroundings and write down the comments made. Which of the five types of responses did the persons use? How effective was each of the responses and why?
****

2-6f Practicing responding styles
****
This is a role simulation in which you are talking with an Hispanic person who is having trouble adjusting to what the person feels is the cold, insensitive, uncaring, impersonal nature of the health care staff at a large clinic where she has taken her young daughter for treatment of an ear infection. Because of her dissatisfaction she thinks that she will just stop taking her daughter for treatment for her ear infection and try treating her at home instead.

Write responses representing all five responding styles:
.Interpretive
.Supportive
.Probing
.Understanding
.Evaluative

Ask another person to write out five types of responses as well.

Role play the situation with the other person and analyze what might be the effect of your responses to the sender. What might be the best way to help the person arrive at an understanding of the situation and still receive the proper medical treatment for her daugher? Why?

Think of another situation and how you might respond to it in the five different response styles.
****

Guidelines for Listening/Responding Styles

Casse lists several guidelines for the appropriate use of the five listening/responding styles. I have restated them into behavior for you to adopt for more effective responding.

1. Use Understanding Response toward the beginning for the most power.
2. Use various Response Types rather than overuse or underuse any one.
3. Realize that the person is likely to misinterpret the use of an improper Response Type.
3. Save Evaluative, judgmental Responses for the later stages of your discussion.

2-6g Using listening/responding guidelines

****

Practice a situation in which you apply the responding guidelines.
Begin with an Understanding Response.
Use several types of Response as appropriate.
Observe whether any Response seemed less appropriate and why.
Determine whether an Evaluative Response is appropriate toward the end.

****

What verbal/nonverbal cues affect my communication?
How can I use verbal/nonverbal cues more effectively?

Nonverbal Cues

The analysis of communication styles including listening/responding styles serves to make you more aware of what you are saying and hearing. In addition to the verbal message we need to be aware of nonverbal messages. You may have said or heard another say that they could just sense that something was wrong. How were they receiving this message? Intuition does play a role in our understanding of a situation but other nonverbal cues are being received as well whether the receiver recognizes them or not.

With verbal communication we must proceed in a lineal step by step approach. With nonverbal the totality of the message is present and cannot be broken into pieces.

Paralanguage forms part of the verbal message. Volume, pitch, intonation, speed, emotion influence what the receiver understands. The voice can be a powerful clue in assisting the receiver to understand the message. Think of an expression such as "How nice you look!" and the difference in meanings which can be conveyed by the differences in paralanguage forms. The expression may be envious, sarcastic, authentic, or hypocritical.

Nonverbal messages come to the receiver in a variety of forms such as the distance we stand apart, our gestures and touch, our clothes, body stance, and movement. What makes us trust or not another? For example in sales what helps the salesperson to convince the buyer. Sales depends upon not only verbal but also nonverbal communication.

Culturally we have learned to use verbal cues, our voice patterns and nonverbal patterns to send strong messages. When we communicate with persons from other cultures they will often interpret these messages differently than someone from our own culture. At times when our message does not come across as we wish, we may discover that the value we place on our message is contrary to the value placed on it by those in the other culture.

Analysis of Nonverbal Cues in Cross-cultural Communication

In the following analyze the nonverbal cue sent by the American to the Germans. An American gave a speech to a group of German business executives. During much of his speech he kept one hand in the pocket of his slacks.

What is your interpretation of the situation? To me such behavior might be typical of the more informal American business style. It might

also suggest that the American felt less than comfortable and as a result used a mannerism which he was not aware of at the time.

What do you think that the German interpretation might be? The Germans interpreted such behavior as rude and inappropriate in a business meeting. The German style of greater formality is important in permitting the message to come through clearly. When the American kept his hand in his pocket the Germans were no longer listening to what the American was saying but rather interpreted everything according to what they perceived as his rude behavior.

2-6h Nonverbal communication cues

****

Observe a situation on television or a photo in a magazine focusing on the nonverbal message. How is it being sent? How is it being received? How do you interpret these? How might another?

****

Haptics and Proxemics

Haptics, the use of touch, and proxemics, the distance in which we feel comfortable in social relations, vary greatly between cultures. One study observed people conversing in coffee shops for one hour in San Juan, Puerto Rico and in Gainesville, Florida. The Puerto Ricans touched 180 times in the hour while those in Gainesville, Florida only twice. Jourard (1966). In addition to the greater use of touch the Puerto Ricans used more gestures when speaking and greater voice volume. They stayed much nearer to each other.

Here is an example of misinterpretation based upon cultural differences involving nonverbal cues. In Amsterdam the bartender phoned for the police when he thought that a group of Spaniards were about to exchange blows. They were talking loudly and gesticulating effusively. Instead of an argument the bartender was observing typical, effusive behavior for Spaniards. His own Dutch culture would expect much more reserved behavior.

Comfort/discomfort ranges

Be aware of discomfort ranges for you when you are faced with differences. How do you react? Do you step back, put a barrier between? What is appropriate distance and touch for the situation? What is inappropriate? If you are unsure whom might you ask?

2-6i Your observations of gestures, touch and social distance

****

Observe people conversing. If possible seek out a place where people from another culture are conversing. Record your comments regarding their use of gestures, touch and social distance.

****

What skills have proven effective in improving cross cultural communication and how can I improve mine?

Communication Skills

To communicate effectively we need to be involved in the communication process. We must be open, honest and authentic. This is not the same as direct and forthright. We can still be sensitive to the other person but we must be genuine and not hypocritical. What we say must correspond to what we feel. If we send a mixed message between our overt behavior and our inner thoughts we can rest assured that the other person will catch on to the subliminal message and reject what we are saying.

We must establish an environment of trust and confidence in which we can build rapport. A nonthreatening, supportive, understanding climate cannot ensure that the person will respond in an accepting way. But the opposite environment will definitely cut off successful communication and cause the other person to become defensive.

Casse (1981) lists five skills identified by social scientists as useful for improved communication. He stresses that we must consider the culture and monitor their effect for their appropriateness. For example one culture may interpret silence differently than another. Also the weight and importance of the various skills may vary from culture to culture.

Skills to improve communication

1. Show interest and understanding.
2. Use silence to improve communication.
3. Paraphrase.
4. Ask open-ended questions.
5. Reflect feelings.

2-6j Your use of Casse's five skills for improved communication

****

Use these five skills to improve communication in a situation. Write your experience including how the other person reacted.

Record a situation describing how another person responded to you. Which skills did the person use? Did not use? The effect?

****

2-7 Learn/Acquire another language

What field methods will assist me to build my language skills on my own with a native speaker?

Field Methods for Language Study

When you use a field method for language study you become the principle teacher. You enter into an environment which will assist you to build your language skills. The following references can help you further in your planning:

Brewster, T. & E. (1976) Language Acquisition Made Practical: Field methods for language learning. Colorado Springs: Lingua.

Dickinson, L. (1987) Self-Instruction in Language Learning. New York: Cambridge University Press.

Terrell, T. (1990) Dos Mundos: A Natural Approach. Second edition. New York: McGraw Hill.

. Many Spanish language texts and readers are excellent resources and often have a tape program for practice and listening comprehension

exercises. The tape programs give you experience listening to a variety of native speakers. While these language materials can be valuable to you, you will find that you need an understanding of the principles of language acquisition and the stages of language development to enable you to plan successful language experiences.

Finding a native speaker who will communicate with you at your level of comprehension and provide the model for building your communicative competency may take some time. You need to plan what your experience will be and determine whether the person you have selected can provide you with input and practice you have planned. You should arrange to pay the person, not at the level of a tutor or a teacher, since you will be the one in charge of your experiences, but rather at the level of a native speaker. If you discover that you and the person are working at cross purposes in your language experiences then plan to find another with whom you can more adequately carry out language acquisition activities in Spanish.

2-7a Your plan for language resources

****

Write out what materials and persons you plan to use and your reasons for your selections.

Materials: Persons: Reasons:

Plan comprehension, practice and expansion on the topics you decide upon.

****

How do learning experiences differ from acquisition experiences of a language and how does this affect what I plan?

Principles of Language Acquisition

Acquiring another language enables you to communicate in another culture more readily. You can plan experiences in which you immediately use what you study in a language for real communication purposes. This section will present you with concepts and ideas to assist you with this process. Once you understand the principles of language acquisition and a method by which to proceed you will be well on your way to acquiring another language.

Learning is different than acquiring. Learning involves a logical conscious memorization usually of vocabulary, dialogues of situations and grammar forms. In learning you practice in exercises to reinforce and remember specific vocabulary and structure. While learning does serve to set in long-term memory specific points, the principles involved in acquisition will enable you to gain competency in another language much more readily. Many texts are arranged by grammatical points. Once a person practices the points they must still face the problem of trying to communicate in real situations.

In acquisition you begin to communicate immediately with simple structures appropriate for the situations. The focus is on what you can do with the language. Acquisition occurs in an indirect, unconscious, gradual process as you continue to use the language to communicate. You are open and receptive. You use certain structures appropriate for what you want to express.

Basic principles in language acquisition are:

1. Comprehension precedes production.
2. Production emerges in stages from short phrases to longer.
3. The plan of study is communicative not grammar based.
4. A lowered affective filter permits more rapid acquisition.

(See Terrell (1986) and Krashen (1981).

2-7b Planning acquisition principles into your language learning

****

Use the following as a check list in determining whether you have planned for acquisition language activities.

___ Planned activities for comprehension.
___ Planned communicative activities based on comprehension.
___ Planned a topical, functional approach.
___ Planned activities to foster positive, self suggestion.

Think of how you can enhance your language learning by incorporating these principles into your plan.

****

What stages should I plan for building my abilities to communicate?

Stages of Language Development

This is a guide to assist you with planning the stages to develop your abilities to communicate in Spanish.

Exposure, Comprehension - meaning

Meaning is the key for you. Plan comprehension experiences. Understand new material on a topic or a situation which you have selected. This is not a translation nor a detailed analysis of the form but rather understanding what is said. Ask the native person to use concrete objects, experience, action, gestures to ensure your understanding. The structure should be simple but natural for the situation.

Production, Communication - meaning

Plan activities to practice your communicating with the vocabulary and structure you gained from the comprehension activities on similar topics and situations which express what you want to say and at this point are able to say in your new language.

Act out situations. Talk with another on the topic. Write out your ideas. Stay in Spanish. Do not go from English to Spanish. You must stay within the bounds of what you are able to say.

your production proceeds in stages. You will need lots of comprehensible input from stage one before you will produce complete sentences. At first you will express yourself with words and phrases. Later you will proceed to longer phrases and complete sentences.

Practice vocabulary and structure in context. Model the forms. Select the appropriate vocabulary as you concentrate on meaning. You are communicating your ideas and understanding what others communicate to you.

Explanation - form

Just as reading about swimming will not develop your swimming abilities, reading explanations about language will not develop your language skills.

But grammar explanations and vocabulary lists do have their place. They provide an analysis which may facilitate their use for your communication.

Find a grammar book which not only provides explanations but gives many examples and exercises with the answer key provided.

Determine which structures you are using and refer to those in your grammar or beginning language text.

Form becomes of primary importance as you concentrate on how the parts of the language fit together.

Be aware that grammar is acquired in a predictable order and that making errors is part of the acquisition process.

Begin to monitor your language use. Apply the models and rules to what you express. Compare what you express to that of a native speaker. It is much easier to monitor your writing than speaking.

Expansion, Communication - meaning

Listening comprehension tapes build your ability to understand native speakers. Practice selective listening to find out specific information. Permit your mind to stay in Spanish. Become comfortable letting go that which is not relevant or is not understandable to you when you listen.

Expansion, Communication - meaning and form

You are now ready to demonstrate your ability to use the vocabulary and structure in similar situations to express your own thoughts and ideas.

Write out situations. Talk with the native speaker. Experience the situation in real life or role play.

Reading Activities - The emphasis is on comprehension. Practice different types of reading activities.

.Scan for information.
.Read for main ideas and related details.
.Read for procedures, how to do something.
.Remember that reading is not translation. Stay in Spanish.

2-7c Your plan for stages of language development

****

Plan and assess the stages of your language experience with your native speaker. Have you included language activities for your language development in this order?

__ exposure, comprehension
__ production, communication
__ explanation
__ expansion, communication
__ reading activities

Describe what makes your language experience successful for you.

****

This is your guarantee for success in language acquisition. Plan daily, sustained language practice aloud in a relaxed, joyful, creative, motivated atmosphere in which communication in Spanish is your primary focus.

.How do I measure up to successful language learners in the use of language learning techniques and other characteristics?

2-7d Techniques and Characteristics of Successful Language Learners

****

The following characterize those who have succeeded in learning another language well. Complete this checklist by identifying the characteristics and techniques of other successful language learners which you already have.

Put an X next to the items which already represent you.

Reread the list again and circle the items you plan to incorporate into your own language study plan. Come back to the list from time to time. Ma rk an X through items circled which you have now incorporated into your plan. Circle other items you plan to try.

Check system: X for items representing you
O for items you plan to incorporate in your plan

MOTIVATION AND GOALS.

1 I have definite reasons why I would like to know Spanish. (For travel, business, making new friends, fun.)
2 I set short-term goals in my language study and praise myself when I meet these.
3 I set long-term goals in my language study and plan steps how to reach them.
4 I praise myself for the goals I have met. I look forward to the challenges I have planned.

TIME AND COMMITMENT

5 I have made a long term commitment to developing my skills in Spanish and realize that it will require sustained, daily practice over considerable time.
6 I have planned my Spanish study into my daily schedule as a top priority.
7 I faithfully observe the times I have blocked in each day for Spanish study.
8 I begin my Spanish study by allowing my mind to let go of other concerns and interests to center on Spanish.

ATTITUDE TOWARD SELF

9 I am an optimistic person. I find good and positive elements in most everyone and everything.
10 I have a positive self image; I feel good about myself.
11 I enjoy trying new things.
12 I enjoy talking with others.

ATTITUDE TOWARD LANGUAGE STUDY

13 I feel that trial and error is part of the process to acquire any new skill; I learn from my mistakes.
14 I feel that errors in a new skill are inevitable until new habits are formed through practice. I compare what I do with accurate models and correct accordingly.

15 I have enjoyed or look forward to experiences in using Spanish.
16 I feel that almost everyone can learn to successfully communicate in more than one language.
17 I find learning to communicate with others in a new language exciting and fun.
18 I have a positive attitude toward language study.

ATTITUDE TOWARD HISPANICS AND OTHER CULTURES
19 I enjoy Spanish-speaking people and their cultures - language, food, music, dances, customs, celebrations.
20 I believe in a pluralistic society where different languages, customs and behaviors are encouraged and supported by the dominant society.
21 I feel that culturally people hold different beliefs, values and behavior patterns, which are neither "right" nor "wrong" simply appropriate for their environment.
22 I distinguish between moral absolutes and cultural variations; I recognize, accept and respect personal and cultural differences in persons.

LANGUAGE STUDY TECHNIQUES
CLIMATE
23 I include positive suggestion, relaxation, mental imagery, deep breathing, meditation or other techniques to center and focus myself before I study Spanish.
24 I create a positive, relaxed, joyful, creative atmosphere for studying.
25 I plan enjoyable language learning activities.
26 I plan a positive means to reduce any anxiety and fear by recognizing my fears, addresssing them, thinking of the worst possible consequences, letting my body relax at each, provide a mental image of successful experiences.
Desensitization, desuggestion, anxiety reduction.

COMPREHENSION
27 I plan activities to build my comprehension ability in listening and reading.
28 I use various means to understand what is being said to me such as associating visual images, sounds of words, previous knowledge.
29 I listen for key words and use the situation to understand what is being said.
30 I do not concern myself with words which I do not understand if they do not seem to affect my understanding the meaning of what is being communicated.
31 When I do not understand I ask in Spanish for an explanation. "No entiendo." "No comprendo."
32 I seek opportunities to hear and to use Spanish - films, television, friends, magazines.
33 I listen for information in Spanish. When listening to tapes which include a tapescript, I use the tapescript only as a last resource for understanding tape materials.
34 When a key is provided for listening comprehension exercises, I correct mine immediately and figure out why I did not understand correctly.
35 I read for ideas in Spanish , main topic, details. If I am confused I look up what appears to be key words.

GRAMMAR EXPLANATION

36 I plan comprehension experiences along with or before grammar explanations.

37 I am aware how parts of the structure in Spanish fit together and how parts change. I use these models for developing my own language patterns.

Example: "mi libro, mis libros, el libro, los libros, (yo) soy, (ella) es"

38 I read grammar explanations as a means to understand the structure of the language.

39 I practice grammar exercises to develop correct structure and establish habits.

40 When a key is provided I immediately correct exercises to identify my errors and figure out what went wrong. I then review and practice the item corrected.

COMMUNICATIVE ACTIVITIES

41 I plan experiences to communicate in Spanish with what I am learning.

42 I actively participate in communicating with others, understanding them and talking.

43 I involve myself in speaking Spanish, asking questions, giving responses, giving my ideas.

44 I keep a journal in Spanish of things I can discuss.

45 I use the Spanish I know even though limited and realize that with time I will be able to express many more things in Spanish as I progress.

MEMORY DEVICES (MNEMONICS)

46 I use special techniques to aid my memory - visualization, association such as sound, similar English word, related words; movement and new words, writing, repetition, word games.

47 I use visual, audio, kinesthetic (movement) techniques in my language study.

48 I move new language from comprehension to short-term memory through techniques of organization, association, imagery.

49 I plan activities to move new language acquired from short term to long term memory by planning systematic review over several occasions. Some have suggested review after initial learning at: 10 minutes, 60 minutes, 24 hours, 24-48 hours until recall is automatic.

Automatic recall is your memory goal; keep reviewing until you reach it.

ORGANIZATION

50 I organize words in related groups such as clothing, family.

51 I organize words by use such as "up, down, left, right".

52 I organize by categories such as all the items associated with an object.

53 I use a concept tree such as all the words which relate to hair for length, style, color, persons, place, items.

54 I learn the opposite as I learn new words such as "simpático - antipático".

55 I use pantomime, gestures, touch to experience new materials such as "laugh" "wash".

56 I relate words to similar words in English even though the meaning is different; I use sensory experiences such as sounding out, visualizing and acting out to distinguish the two. For example "conferencia" means "lecture" in English. Imagine a distinguished person presenting as you repeat, write, associate "conferencia" with a person giving a talk. "Lectura" is a "reading"; use sensory experiences to reinforce.
57 I guess at meanings of words such as "tomate" (in English "tomato") and then pronounce the word several times.

ORIENTATION TO TEXT LEARNING ACTIVITIES
58 I survey the unit in the text to determine new topics and structures.
59 I plan comprehensible input of new materials through communicative activities and listening experiences.
60 I use vocabulary lists and grammar explanations to help me understand the new materials I am using.
61 I plan listening activities and communication activities to expand my abilities.
62 I reinforce my learning with planned review in meaningful situations.

KEEPING UP
63 I plan listening, speaking, and writing activities with new materials in a regular schedule.
64 I seek out the instructor, another student, an assistant when I need to check on my learning techniques or understanding.
65 I plan a list of corrections and systematic review and practice of these items until they are in my long term memory for automatic recall.

TEST TAKING
66 I identify the important items from the materials such as vocabulary, listening, grammar and plan activities to practice them.
67 I address test anxiety by means of desensitization, desuggestion, anxiety reduction .
68 I plan a positive means to reduce my anxiety and fears.
By recognizing my fears and addresssing them.
By thinking of the worst possible consequences and going over each as I let myself relax.
By providing myself with mental images of successful experiences.
69 I use tests as a means to evaluate the process of language study I am using and my progress. When necessary I think of ways to change my techniques or to plan more time for study.
70 I discuss my ideas with the instructor and ask for suggestions so I can be more successful.

Language acquisition is a process.
Once you become familiar with the process you will discover that you will progress much more rapidly and with greater ease.

2-7e Summary of your successful language learning techniques
****
List from five to ten language learning techniques which you find are most important for your language study.

List five items you plan to incorporate in your language study.
Come back to the list to add new items and to review the items checked.
****

Your Foreign Language Classroom Study Plan

If you are meeting in a formal class setting the following will serve as a guide in planning your outside of class study time. The number of hours to plan each week for language study depends upon the expectations of your instructuor and your skill in the language acquisition process described above.

NUMBER OF CLASS HOURS x FACILITY IN LEARNING = NUMBER OF STUDY HOURS/WEEK

Determine the number for your FACILTY IN LEARNING LANGUAGE:
2 - EASY - if you have found previous learning of another language to be easy.
3 - RELATIVELY EASY - if you find you have good listening skills, good communicative skills in which you can put your ideas together, good analytical skills in which you use models to assist you.
4 - NEW PROCESS AND EXPERIENCE -if you find that you are still learning the process by which another language is acquired. Plan to review the Stages and the Techniques on a regular basis until you are thoroughly familiar with the process and can apply it for language acquisition with ease.
Example:
3 1/2 class hours x 2 = 7 hours language study per week
x 3 = 11 hours language study per week
x 4 = 14 hours language study per week
Depending upon the materials you are studying you need to adapt the number of hours per week.

Attitude versus aptitude

Studies have shown that attitude is far more important than aptitude in being able to communicate effectively in another language. Those who believe that it is difficult or impossible to acquire another language because of their mind set will in fact discover this to be true. Those who realize that many people communicate on a daily basis in several languages and that the acquisition of other languages is a process established by repeated practice and use will in fact acquire another language.
Motivation values more than enthusiasm. When you have a purpose and set goals you also acquire the discipline, perseverance and willingness to undertake the task. Enthusiasm quickly burns away before you have progressed very far. Motivation carries you on and sets priorities to accomplish the language acquisition tasks.

2-7f Your attitude and motivation in language learning
****
Rate your language motivation: Strong Medium Weak
Give your reasons:

Rate your attitude toward language study: favorable neutral unfavorable

Give your reasons.

Plan ways to can improve your attitude and motivation.

****

Summary

You have now experienced Hispanic culture and language. You have participated in activities to know yourself and others better in culture, communication and language study.

The next chapter on Experiencing actively involves you with your experiences. It dovetails with this chapter you have just completed on Proceeding. Be patient with yourself and remember to enjoy your new experiences. Plan times to celebrate your achievements and to rest up after a rigorous round of activities.

Table 2a A Drawing of Two Women

1. What do you see?
2. If there are others with you, what do they see?
3. Do you and the others see something different?

WHAT LANGUAGE IS THIS WRITTEN IN? Arabic? or English?

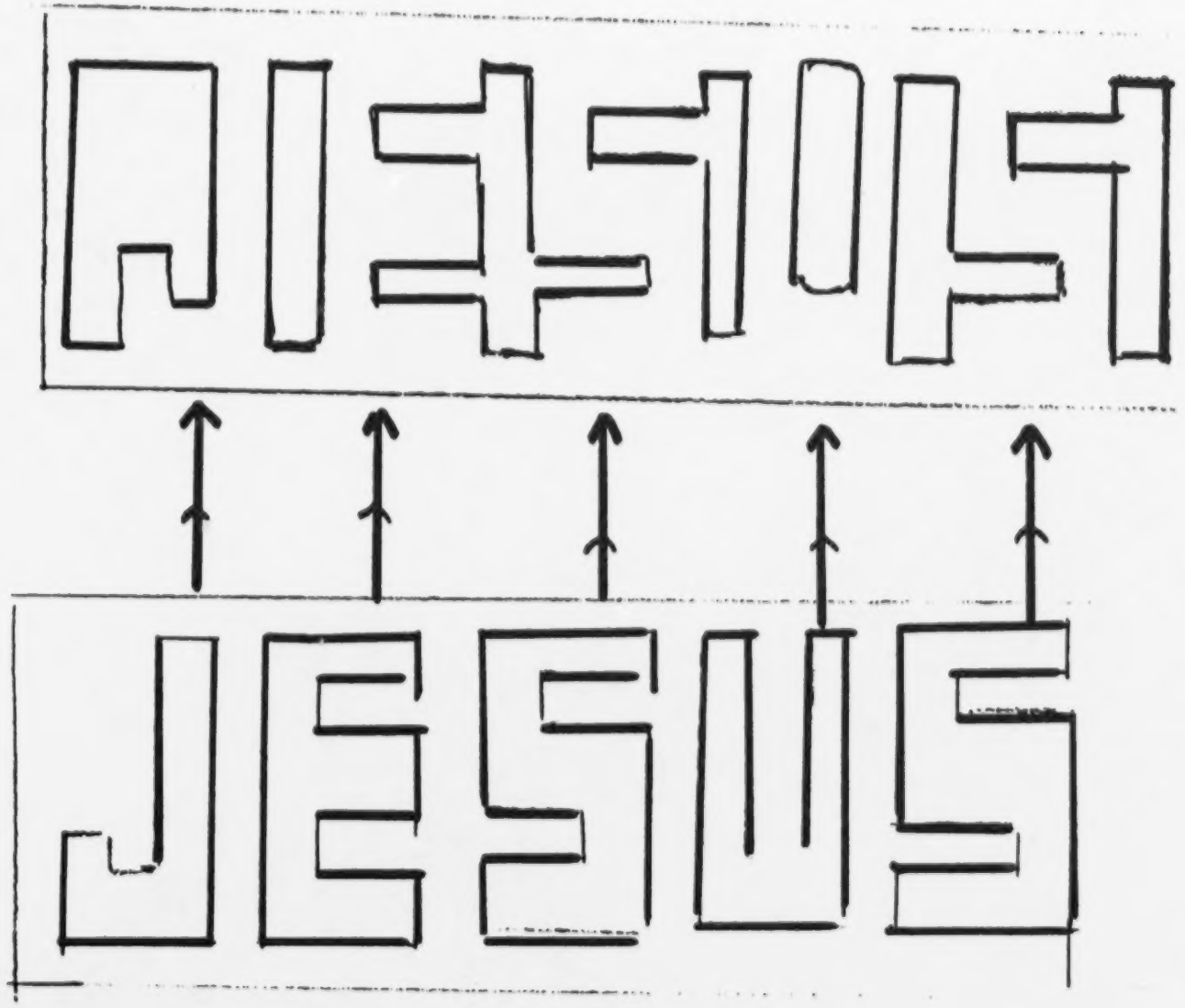

Table 2b Drawing of a sign

CHAPTER 3 EXPERIENCING

This chapter on Experiencing offers you suggestions to analyze your experiences and to expand them. The four areas which will assist you with your experiences deal with Self, Language, Culture, and Communication.
The following questions help you identify areas of interest to you in each of the four areas.

3-1 Self
- .What past experiences are affecting my present understanding?
- .How am I changing for greater self awareness and new insights?

3-2 Language
- .How can I communicate more easily in Spanish?
- .What can I do about a language plateau or regression?
- .How can I use an interview process in Spanish?
- .What types of interviews might I plan and for what purpose?
- .What personal perspective do I bring to the interview process? How does this affect my communication?

3-3 Culture
- .How can I understand the other person's perspective?
- .How can I match my behavior to that in the new environment?
- .Can I predict my adjustment in another culture?
- .What stages in adjusting can I expect to experience?
- .Can I avoid culture shock?
- .Why do I feel so different now that I am home?

3-4 Communication
- .What is a process I can use for problem-solving?
- .What process can I use for cross-cultural negotiation and mediation?

3-1 Self

What past experiences are affecting how I understand my present experiences?

Self Awareness

When we know others well we know ourselves better. When we learn from other cultures, we learn more about our own. We are often unaware of that which is closest to us until something happens to highlight it for us. Let's examine the effect of our past experiences.

Enculturation and Ethnocentrism

We view the world, ourselves and the people around us through a narrow scope. Through a slow, lengthy, unconscious process of living in our environment we formed our reactions and responses. This process is called enculturation. As a result of enculturation through the years we have an ethnocentric view of the world. We view the world from our own center, our own cultural environment.

An ethnocentric view is neither good nor bad but it does limit our ability to understand and relate to other cultures. Some call the opening to other cultures as developing an ethnorelative view. An ethnorelative view accepts as appropriate the cultural norms and behavior for each particular society. Our own culture is no longer the center but one of many centers.

The following is an exercise to assist you with coming closer in recognizing your ethnocentricism and in expanding to ethnorelativism. Your actual experiences with other cultures will prove the key factor to developing your attitude of cultural relativity.

3-1a Your attitude toward others

****

Respond True or False to the following statements according to what you personally believe.

True or false?

__ 1 Foreigners living in the United States need to give up their former ways so they can adapt and adopt their new culture.

__ 2 To assist foreigners in the United States to assimilate into American life we must require them to use English and make English the official language.

__ 3 Disadvantaged and underdeveloped groups and nations need American assistance to improve their situations.

__ 4 Minority groups in the United States must learn to live by Anglo majority customs, values and norms if they are to succeed.

__ 5 Americans need to assist others in improving their technology especially in the areas of health and agriculture so that all can enjoy a higher standard of living.

Reread the five statements above to determine what is the implicit assumption in each. An implicit assumption is the underlying, unstated reason for the above statements.

Now that you have analyzed and decided on the implicit assumptions for the statements do you wish to change any of your true/false responses? Which ones and why?

To how many statements did you respond True? All of the above statements derive from an ethnocentric view. We consider our own society to be correct and superior. We believe that others need to adopt our ways. Ethnocentrism is neither right nor wrong but it does affect our intercultural relations negatively. With an ethnocentric view we close ourselves off from recognizing, accepting and appreciating other cultures.

Rewrite the five statements to express an ethnorelative view. An ethnorelative view respects all positions. Perhaps at the present time you believe in the statements to some degree. As you experience other cultures and their responses to their environments you will discover that they have reasons for approaching their world as they do. Major changes may be to their advantage but they may not. They are the ones who will need to decide when, where and why to change.

Write in your journal a summary of what you discovered about yourself regarding enculturation, ethnocentricism and ethnorelativism. Decide what experiences you might wish to plan to better understand the effect of these three concepts on you personally.

****

How am I changing? Do I have greater self awareness and new insights into another culture?

Stereotyping and Labeling

We try to form generalizations about others to better understand them. A generalization may hold true for a group of people in a specific place at a specific time but not for individuals within the group. When we deal with individuals the generalizations may interfer with our understanding and communication.

Another factor which interfers with understanding is labeling people. When we label others we judge their behavior according to our standards. Examples of labeling are calling another rude, polite, sexy, sophisticated, snobbish, shy, or aggressive. The Newsweek poll by Arena (1983) showed how widely different these labels are applied to Americans depending upon the culture viewing Americans. We also label others based upon our perception of what behavior we believe constitutes specific characteristics.

3-1b Stereotypes and labels

****

List the labels and generalizations you believe are used by others to a specific group tp which you belong. This group may be by age, sex, school, religious or political affiliation.

How do you believe this stereotyping came about for the specific group?

What effect does the labeling have on the group?

What effect does this labeling have on interpersonal relations between those stereotyping the group and the group?

What might improve social relations between individuals?

Does getting to know another better necessarily lead toward improved relations? Better understanding of each other?

List stereotypes you know applied to those of Hispanic culture such as the "siesta" and the lazy Mexican. Think of the effect of these stereotypes using the above questions.

Write in your journal the effect of stereotyping and labeling.

Plan experiences in which labels and stereotypes applied to you as an American or to Hispanics can be challenged. Describe your experience in your journal and your insights at the time. Be open to changes in your perception.

****

Cultural Relativism

The following is an exercise to enable you to experience cultural relativism and to discern the fine distinction between moral absolutism and cultural relativism. Moral absolutism holds that universal values do apply at all times and are not changeable because of differences in culture. We can readily accept the notion of universal values but we have a harder time distinguishing them.

3-1c Moral Absolutism or Cultural Relativism?

****

Consider "Thou shalt not kill". Is this a moral absolute?

Give your views on abortion, euthenasia, death penalty, war. Your views may represent a specific segment in your society. Others in your society may hold extremely different views.

Give your views on eating meat, killing insects. These are areas that we as Americans often do not consider in terms of killing. Janeism believes that all forms of life should be respected even insect life. In India many follow a vegetarian diet not necessarily because they believe it is healthier but because of their belief in the sacredness of animals.

In your journal arrive at a statement which holds true for you at the present time regarding your feelings on

1. Moral absolutism as universal values which apply to all people in all places at all times, and
2. Cultural relativism as values dependent upon the circumstances of a people at a specific place and a specific point in time.

Arrive at a moral absolute and test it out in various cultural environments. For example the United Nations Human Rights Charter recognizes the right of every person to dignity and respect. How do we show respect? How do others? What is the difference? Do we interpret signs of respect in the same manner?

****

Intercultural Synergy

Synergy involves an interchange between two sources in which each draws strength from the other. Both sources are equally strengthened. Intercultural synergy brings about changes in each of the persons and creates a new level of awareness. We can compare the effect of intercultural synergy to overlapping points of two triangles. These overlapping areas create a new entity. Synergistic relations are a two-way process. Synergistic relations go beyond the sources involved and create a new product. We are able to view anew, review, grow and develop in our synergistic relations.

The three "A"s represent what happens in a synergistic relationship: Adapt. Adopt. Attain. Perhaps this last could best be characterized by Retain rather than Attain. To me Attain refers to the new level of growth and development unique to the persons. The powerful yet seemingly trite expression "you have touched my life and I yours and since then nothing has been the same" gives us a more emotional view of synergy.

3-1d Intercultural Synergy/Interpersonal Synergy

****

Think of an experience in which you and another adapted. Often we talk about "meaningful relationships". Write in your journal on your synergistic experiences. Include the three "A"s of Adapt, Adopt, Attain.

In what way did each of you adapt?

In what way did you adopt, take on patterns of behavior or attitudes of the other?

What lasting changes took place in each of you?

Plan an experience in which intercultural synergy will enrich both you and the other person.

****

3-2 Language Experiences

To communicate effectively in another culture we will need to build our communication skills in the language of the culture. Language acquisition requires lengthy, sustained experiences in which we comprehend and model language at a level appropriate for us and in which we begin to respond using the new target language (TL).

Our native language (NL) seems so comfortable to us. We may try to hang onto it by attempting to relate the Target Language to our Native Language. We soon discover that what we are reinforcing is NOT the Target Language but our own Native Language. Much like the training wheels on a bicycle or water wings in the swimming pool, the use of our Native Language appears to be of benefit. But at some point we will find that we need to let go of our Native Language and depend upon our own resources to get us through situations. In circumstances in which Spanish is the only means by which we can communicate we will need to let go of our Native Language completely.

These activities in Language will assist you in understanding better what you might experience using Spanish to communicate. It will offer you ideas so that you can decide what you might wish to change with how you proceed in acquiring Spanish now.

3-2 How can I communicate more easily in Spanish?

Creating Spanish

In any language our productive modes of speaking and writing lag behind our receptive modes of listening and reading. Our experiences in receptive modes provide the actual models for improving our productive modes. While models will enable us to build our communication skills we may want something quicker. The following offers a guide for making up words in Spanish. Many cognates, similar words between the two languages, exist and follow a set pattern. Not all words use this system but many do. If the Spanish-speaking person does not understand you when you try making the word then try something else, another way you might say the same thing.

We need to form complete thoughts in sentences rather than just use words in isolation. The second exercise provides examples of simple constructions you can use to get your ideas across. Granted you may use a more complicated construction to express the idea but when you are still developing your language abilities keep your constructions simple and clear. It will greatly improve your fluency and your ability to communicate.

How You Can Create Spanish

Spanish - English Cognates

Here is a helpful guide for you to use to "make up" words in Spanish based upon cognates. Cognates are words that are similar in English and

Spanish. Because these words have a similar way of forming based upon the ending you can guess at many other words which end in much the same way. Of course not all go into Spanish in just the way you expect but many do. You will greatly increase your Spanish vocabulary as you get used to guessing at how to make words into Spanish using the endings. Your willingness to take risks in "making up" Spanish and your feeling comfortable with errors will enable you to communicate more rapidly in Spanish.

3-2 Composing words in Spanish - Cognates

****

Practice changing these words into Spanish:

English -tion	Spanish -ción	English -ance	Spanish -ancia
education	educación	ambulance	ambulancia
English -y	Spanish -ia	English -in	Spanish -ina
allergy	alergia	aspirin	aspirina
English -ic	Spanish -ico	English -ical	Spanish -ico
diabetic	diabético	medical	médico
English -ry	Spanish -rio	English -ism	Spanish -ismo
laboratory	laboratorio	metabolism	metabolismo
English -ous	Spanish -oso	English -ant	Spanish -ante
contagious	contagiosos	abundant	abundante
English -ent	Spanish -ento	English -ble	Spanish -ble
ligament	ligamento	indigestible	indigestible
English -ty	Spanish -dad	English -sis	Spanish -sis
obesity	obesidad	analysis	análisis
English -itis	Spanish -itis	English s-	Spanish es-
hepatitis	hepatitis	special	especial

Some VARIATIONS FROM ENGLISH as

English:	consent	responsible	treatment
Spanish:	consentimiento	responsable	tratamiento

To form infinitives in Spanish from English
most will use an "-ar" ending

Examples

English:	to examine	to operate	to facilitate
Spanish:	examinar	operar	facilitar

VERB VARIATIONS:

English:	-sent consent	-tain maintain	-pose suppose
Spanish:	-sentir consentir	-tener mantener	-poner suponer

3-2a Composing words in Spanish with cognates.

****

Make up a list of words in Spanish using these cognate patterns. Let your mind play with the endings. Write as many as you can think of. Read your list to a Spanish-speaking friend and ask them to think of others.

****

Composing Sentences in Spanish

You can simplify composing sentences in Spanish by using the following as a guide. This will enable you to concentrate on the message by freeing you from thinking about the form.

1. Use an EXPRESSION to which you can attach an INFINITIVE.

Examples of infinitives are: hablar, comer, vivir.

EXPRESSION + INFINITIVE			
(Yo) voy a +	No voy a +	(El,ella, usted) va a +	
Puedo +	No puedo +	Puede +	No puede +
Necesito +	No necesito +	Necesita +	No necesita +
Quiero +	No quiero +	Quiere +	No quiere +
Tengo que +	No tengo que +	Tiene que +	No tiene que +
Es necesario +	Es importante +	Es posible +	Es dificil +

(All of the above can be used as a question as well by raising your voice at the end.)

2. To direct ACTION TO A PERSON
   Use "le" for "him, to him, her, to her, you, to you".
   Use "les" for "them, to them, you, to you - plural".

Examples

Voy a examinarle.	I am going to examine you.
Es necesario operarle.	It is necessary to operate on you.
Necesito darle una inyeccion.	I need to give you a shot.

3. To direct ACTION BACK TO DOER, THE SELF
   Use "se" for "yourself, himself, herself, themselves, yourselves".

Examples

No es posible levantarse.	You cannot get up.
Favor de ponerse esta bata.	Please put on this gown.
Quiere banarse?	Do you want to take a bath?

4. For PAST TIME EVENTS
   Use a form of "haber" with the PAST PARTICPLE "-ado, -ido".
   Or for repeated events in past use IMPERFECT "-aba, -ia".

Examples

(Yo) he terminado el examen.	I have finished the exam.
Ha tomado Ud. la medicina?	Have you taken the medicine?
El nino se habia caido.	The child had fallen.
Tomaba usted la medicina?	Did you used to take the medicine?
Venia usted aqui?	Did you used to come here?

5. For COMMANDS
   Use "favor de" plus INFINITIVE.

Favor de firmar aqui. Please sign here.
Favor de llamarme pronto. Please call soon.

Composing Sentences Simply in Spanish

This exercise assists you with applying the principles of communicating simply and clearly in Spanish. Cover the line in Spanish with a paper and uncover it after you give your response orally or in writing. When you communicate in another language it is NOT good practice to translate from one language to the other but rather stay in Spanish as you express your ideas. You will find you will need to limit what you can say to what you know how to say in Spanish.

Good morning, Mrs. Gómez. How are you today?
Buenos dias, Sra. Gómez. Cómo está usted hoy?

I am your therapist. You are going to practice exercises now.
Soy su terapista. Ud. va a practicar ejercicios ahora.

Please take off your left shoe. You can sit over here.
Favor de quitarse el zapato izquierdo. Ud. puede sentarse aqui.

Have you taken medicine today? Have you practiced the exercises?
Ha tomado usted medicina hoy? Ha practicado los ejercicios?

Please move your foot in a circle to the left, now to the right.
Favor de moverse el pie en un circulo a la izquierda, ahora a la derecha.

Very good. You must continue this exercise every day five times.
Muy bien. Ud. necesita continuar este ejercicio cada dia cinco veces.

Please put your shoe back on and accompany the receptionist.
Favor de ponerse el zapato y acompanar a la recepcionista.

You need to come back in two weeks.
Ud. necesita regresar (volver) en dos semanas.

3-2b Composing your sentences simply and clearly in Spanish

****

Using the principles on creating Spanish words and sentences think of various sentences for each type of construction on topics you might be interested in using.

****

3-2 Language
What can I do about a language plateau or regression?

Language plateaus and regression

When we study another language we at times hit plateaus in which we feel we are not progressing. Other times we may feel that we are even regressing, losing ground with what we previously thought we knew. Once we

understand what is happening to us in the language acquisition process we can better understand what is taking place and begin to plan how to get around these blockages.

In our first experiences with another language when we learn one word we increase our knowledge by 100%, from nothing to something. Another new word increases our knowledge by 200%. As we proceed we store what we learn first in short-term memory. To move it to long-term memory we must reinforce, practice and overlearn to ensure that our knowledge becomes a habit, a pattern we can call upon unconsciously.

The more we add to our knowledge in another language the more we must remember. This is why we may feel that we are regressing and forgetting that which we knew well. In fact we are adding to our knowledge and no longer are so limited. Practice and experiences will build upon our knowledge. But because the amount is greater the time required to move our knowledge into longer term is greater as well.

Each level in a language takes a longer amount of time because of the amount to move to an unconscious level. The American Association of Teaching of Foreign Language Proficiency lists five levels. We may readily move from novice to intermediate level but we will find the move to advanced and superior levels much more of a challenge because of the amount of material we are dealing with. Few reach the level of near native ability. Patience, practice and meaningful experiences using the target language will indeed assist you in moving along in developing greater proficiency.

3-2c Language Progress - Unblocking plateaus and regressions

****

Identify the reasons why you have hit a plateau or feel you are regressing in your abilities in Spanish.

.Boredom? Do you need a boost?

What new experiences, new focus might you plan?

.Frustration? Are you frustrated with your ability to understand? To communicate? To use a certain pattern?

How might you reduce what you are trying to do to a more manageable level?

.Tired out? Try an "r and r" to renew your energy.

Your rest and relaxation may even be language related and provide you with greater language development than you might at first have expected. Rent a video in Spanish. Go to a performance. Listen to songs in Spanish with a friend. Look through a "picture" book and have a Spanish-speaking friend tell you about the places.

.On a plateau? Perhaps you are assimilating what you have studied. Take time to review what you know. Plan experiences to use what you know in meaningful communication. Read, listen, speak, write. Stay on your appropriate level.

.Do you feel you are progressing backward? You may have an overload and need more time. Try the techniques you used for plateau level. Reduce what you are trying to accomplish to more manageable amounts. Plan time for plenty of practice and performance.

Write in your journal what you are experiencing with your language study. Include a minimum of two ideas on what you plan to try to progress more readily.

****

3-2 Interviewing

How can I use an interview process in Spanish?
What types of interviews might I plan and for what purposes?
What personal perspective do I bring to the interview process?
How does this affect my communication?

An interviewing process can assist you at any level in your language abilities to develop greater fluency and understanding. Your focus can be on conversational topics and situations, on cultural items, or on issues.

For a beginning basic topical level you will find in the Appendix Spanish Interview Questions, a series of questions for various topics in formal and familiar forms with the corresponding translation to English. This could serve as a starting point to talk with another using their concrete experiences and items such as photos and objects. For cultural topics select from the Map of Culture in the Appendix.

A more complex level on issues might deal with common universal problems and situations. Some of the issues might be on work such as low wage scales, the "maquiladoras", assembly plants on the border in Mexico, the rising number of single parent households, the breakdown in the family, economic constraints, poverty, hunger, health care, shelter, and personal dignity.

We carry our personal biases, expectations and interests to each situation. As we establish a rapport of trust and confidence we can share mutually and directly with the other person. Ben Dak helps us focus on interviewing by stating that the value is to draw out the other person to make authentic, real responses without the need for direct questioning. In an interview discussion, plan but at the same time be ready for the spontaneous so that you can move in new directions.

Interviewing Process

Here is a process for beginning and carrying on an interview suggested by Fantini (1977).

.Identify the person.
.Introduce yourself and your purpose.
.Arrange for the interview.
.Prepare open-ended questions.
.Devise a system to remember information - notetaking, tape.
.Write up including description of person and environment.
.Record observations, your feelings and views on the process.
.Plan next meeting and/or send thank you.

Fantini suggests topics using the initials NAPI KEPRA standing for Natural Environment, Artifacts, People, Information, Kin, Ecomony, Politics, Religion and Associations.

Other topics on a cross-cultural perspective might be on Time, Family, Interpersonal Relations and Communication, Youth and Dating, Money, and Daily Living.

3-2d Interviewing

****

Use the interviewing process suggested by Fantini to plan and carry through an interview.

Write up your experience in your journal.
****

Mobilizing Reserve Energy

Enhancing our learning is easy when we are aware of twelve key learning elements which Altorfer (1985) identified in the various learning approaches in vogue at the present time. Once we tap into our reserve energy and the potential for learning we can much more rapidly increase our learning.

When you read this list you may discover that you are already incorporating some of these in your learning but you may be overlooking others which you can draw upon.

3-2e Mobilizing Your Learning
****

Use an X before those you believe you use.

Put an O in front of those you wish to include in your learning.

__ 1 RELAXATION
I listen to music, use deep breathing and progressive relaxation while learning.

__ 2 POSITIVE FEELINGS
I build on good, positive feelings. I cope with anxiety, tension, stress and frustration to recognize them and then affirm positive support for myself.

__ 3 NONVERBAL EXPRESSION
I recognize that nonverbal expressions are key to deeper feelings or attitudes. I recognize them and then bring positive forces into play.

__ 4 IMAGE POWER
I visualize myself at peak capacity. I use multisensory planning of what I plan to accomplish.

__ 5 SELF OBSERVATION
I observe myself with patience, self confidence and suspended judgment.

__ 6 INTUITION
I recognize powers of intuition and insight.

__ 7 SUGGESTION
I provide positive suggestions to myself.

__ 8 INTENTION
I use meditation for focus, centering and mind calming.

__ 9 REPROGRAMMING
I use desuggestion to change that stored on the unconscious plane to reframe and build a new program.

Biofeedback, desensitization, suggestion, reframing are the processes in Neurolinguistic Programming.

__ 10 AUTONOMY
I take responsibility for myself and my actions.

__ 11 COSMIC LINK
I find inspiration by transcending myself. I permit creativity to flow unchecked as a source for new energy and new possibilities.

__ 12 LEARNING BY PROCESS
I experience and try out new ways rather than depend upon reading about or analyzing.

Learning takes place by doing rather than by explaining what is.

Write in your journal the items you marked with an O. Plan to include one or several into your learning process. After awhile come back to see how you are progressing with them.

****

3-3 Culture How can I understand the other person's perspective?

Personal Cultural Orientation

Many factors affect how each of us responds to situations. Pedersen & Pederson (1985) list four social system variables:

1. Demographic such as race, gender and age.
2. Ethnographic such as group, nationality and language.
3. Status level such as economic, social, and education.
4. Affiliation such as formal and informal.

Our perspectives change according to these factors. Why do others act the way they do? The more we can enter into their experiences and understandings of a situation the more likely we will be able to determine why.

3-3a Attribution - Your present insights into another's behavior

****

This exercise is to assist you in understanding why another acts in a certain way. Read a news account about what people in another country are doing. Think of their present circumstances and past experiences influencing their behavior.

In your journal write a first person account about the experience as if you were one of them. What helped you to write from this perspective? What held you back? How do you know that you have viewed the situation from their perspective? What level of skepticism do you have regarding how well we can understand the perspective of others?

****

3-3b Proverbs - Insights into another culture

****

Each culture has expressions and proverbs which relate to certain values. Here is a list of expressions related to Time. Think of what is the underlying value expressed when we Americans use these.

EXPRESSION/PROVERB	VALUE EXPRESSED
1 Find time.	_____
2 Save time.	_____
3 Run out of time.	_____
4 Don't waste time.	_____
5 Be on time.	_____
6 Budget your time	_____
7 Time saving	_____
8 Time consuming	_____
9 Spend time	_____
10 A stitch in time saves nine.	_____

Think of other expressions and what value is expressed.

Think of how you view the following concepts of time and how another might view these differently.

Nonclock/clock
Past/present/future orientation
Old age/middle age/youth
Continuance/chronological
Maintain/change

Imagine or think of an experience with a person operating with a different time reference from you own. What were you expecting and why? What kind of conflict comes about with diffferent time frames? What might be done to ease the conflict?

Find a book of proverbs or talk to a person about proverbs from their culture.

****

How can I match my behavior to that in the new environment?

A Personal Cultural Orientation

Our orientation to our environment is complex and always changing. We can understand our own behavior and that of others better by analyzing the meaning behind the behavior and the social variables entering in. Pedersen & Pederson (1985) proposed a cultural grid to describe a distinctive personal cultural orientation for each situation. This grid assists us in drawing out factors rather than making judgmental, evaluative responses. When we make judgments we cut off our ability to understand the other person's reasons and position. When we take into account the factors affecting the person's decision, we are more likely to understand it.

3-3c Cultural grid - behavior analysis

****

Read the following example using the cultural grid in a specific situation.
Situation: Sick child and a public health clinic

Social system variables	Role behavior	Expectation	Value-Meaning
Mexican American Farm laborer Landless Subsistence	Not take child to clinic	Costly, lose time & income from field	Value many before the one

If you were a person in the clinic how might you still meet the expectations and values yet get the child to health care? What might prevent you from doing this?

Think of a situation in which you have played a major role. How did you behave? What decisions did you make? Using the grid above analyze social system variables, behavior, expectation and meaning. You may discover conflicting expectations and values as you complete the grid on your own experience.

Think of a situation in which another made a decision contrary to yours. Use this grid to help you understand the person's decision.

****

Cultural Adjustment

For you to live and function effectively with those from another culture requires you to know yourself and others from a cross-cultural perspective. As stated by Casse (1981, 94) "(we need) to understand the dynamics of the confrontation between two different ways of constructing reality." You cannot learn to adjust by talking about it. You must experience the process firsthand either through simulated or controlled real-life situations in which you have the opportunity to observe and to analyze what is happening. If you are thrown into an environment which is totally overwhelming you may not be able to sort out your experiences in order to understand how to function more effectively. Through role playing, case studies, critical incidents, a contrast approach you can increase your understanding of cross-cultural confrontation and how to ease it.

Can I predict my adjustment in another culture?

Predictability of Cultural Adjustment

Each situation is too varied to predict with complete accuracy the ability to adjust to a new cultural environment. Gudykunst & Hammer (1987) rated the following three factors as most important in predicting cultural adjustment:

1. Ability to handle psychological stress.
2. Ability to communicate effectively.
3. Ability to establish interpersonal relationships.

Ruben (1979) takes into account the absence of culture shock, psychological adjustment and interactional effectiveness.
The following is a self checklist to analyze your behavior in a new cultural environment.

A person under severe stress tends to become more rigid and less flexible. As Pruitt in Brislin states (348) "they think up fewer new alternatives and are, therefore, more likely to persist in old, maladaptive approaches." Until stress is reduced or managed the person will less likely try new ways of behavior and adapt.

We may feel we need to identify closely with the new environment yet studies have sown that the presence of high empathy and an orientation to the new culture can bring about a sense of insecurity and lack of protection which may inhibit a person from accepting a different way by bringing about culture shock. While it may be to your advantage to mantain your own sense of self worth and value your own perspective, at some point you will need to begin to recognize, understand and adapt to your new environment. When and how you let go and adapt to your new environment will depend upon you and your circumstances.

A person experiencing extreme discomfort in a new environment becomes dysfunctional. Their feelings of confusion, frustration and hostility to their discomfort leads them to inappropriate action or inaction. They are most likely to use coping mechanisms such as fight, flight, and dependency as they attempt to manage their new situations. These coping strategies are appropriate in assisting a person to survive in a new situation. But with time the person must go beyond and be able to adjust and change.

3-3d Predicting Your Cultural Adjustment

****

Use an X for factors you believe represent you.
Use an O for those which do not represent you.

Absense of culture shock
_____ 1 I keep my own perspective.
_____ 2 I maintain a sense of inner security.
_____ 3 I maintain high self esteem and a good self image.
_____ 4 I feel that my frame of reference is clear and correct.

Psychological adjustment
_____ 1 I am satisfied and content in my environment.
_____ 2 I respect others.
_____ 3 I use interaction management to successfully communicate.

In interaction management
_____ I am able to initiate and terminate conversations and discussions.
_____ I relate to the needs and desires of others.
_____ I function with a minimum of discomfort in the new environment.
_____ I feel relaxed and accepted.
_____ I am flexible to what comes up.

Interactional effectiveness
_____ 1 I prefer harmony and working with others to getting the task done. (Low task orientation)
_____ 2 I value the social and emotional relations over the task.

In your journal relate where you are at the present time in these areas:
Absence of culture shock
Psychological adjustment
Interaction management
Interactional effectiveness

****

3-3e Characteristics of a cross-culturally sensitive person

****

The following is a checklist of characteristics found in persons sensitive to another culture. (Hammer, 1987).
Check those items with an X which you believe represent you.
Mark with an O those items not representative of you.

What characterizes you varies greatly. Your awareness of these characteristics can help you in new situations so that you can be more aware of your interaction.

_____ 1 I am open to new ways and ideas.
_____ 2 I am tactful in my dealings with others.
_____ 3 I am sensitive to the reactions of others.
_____ 4 I am flexible and adaptive to new situations.
_____ 5 I am tolerant of ambiguity in situations.
_____ 6 I have a sense of humor; I do not take myself too seriously.
_____ 7 I am genuine, authentic in my interactions.

_____ 8 I am patient with myself and others.
_____ 9 I have a positive view of myself and others.
_____ 10 I enjoy being with others and feel empathy.
_____ 11 I place greater importance on social relations than on task.
_____ 12 I feel free to take risks and experience mistakes.
_____ 13 I am a good listener and observer.
_____ 14 I am intellectually curious.
_____ 15 I have an inner sense of security.
_____ 16 I negotiate and work toward compromise when there are differences to reach mutually satisfying goals or when not possible to accept the other and plan how to live in harmony with our differences.
_____ 17 I recognize when stress due to adjustments and differences needs release and I plan a means tq recover from stress.
_____ 18 I deal with differences without feeling threatened or defensive.
_____ 19 I really listen and respond within the cultural and linguistic context of the situation.
_____ 20 I realize that growth and development means change and often means giving up comfortable patterns.

****

3-3f Your cross-cultural interaction effectiveness

****

How do you function in carrying out a task.
The following compares characteristics of persons more people oriented with those more task oriented.

Check the item which best describes how you approach a task in each of the categories. As Americans we tend to be more task oriented than people oriented. What do you expect might happen if a task oriented person paid more attention to the people involved in the process.

Cross-cultural effectiveness with a task

People Oriented:
__ I try out several ideas as I proceed.
___ I allow for time to complete the project.
___ I look at the positive side of the project.
___ I enjoy working with others on the project.
___ I consider the feelings of each person.
___ I view the whole environment & experience.
___ I deal with personal feelings and attitudes.
___ I plan for social integration.
___ I plan opportunities for talking about the process.

Task Oriented:
___ I plan all details in advance.
___ I plan a time framework with deadlines.
___ I try to identify problems beforehand.
___ I meet to set up tasks and responsibilities.
___ I set up evaluation procedures to improve.
___ I consider factors to accomplish the project.
___ I plan for efficiency in completing tasks.
___ I strive for my professional recognition.
___ I compare and judge the success of the project.
___ I try to figure out the behavior of others and

___ I work with each person in deciding ways to accomplish tasks. meet with them to tell how I prefer that they handle the situation.

Describe the advantages of each orientation: people oriented and task oriented. As Americans which do we tend toward? And Hispanics?

****

What stages in adjusting can I expect to experience?

Four Stages of Cultural Adjustment

The cross-cultural adjustment model proposed by Grove & Tiorborn (1985) lists four stages and the relation of three psychological constructs to each of these stages.

Stage One

Stage One takes place when a person first arrives in the new environment. The person may receive "special guest" treatment and be looked on as an outsider. The environment seems new, strange, exotic. The person is an observer and is not directly involved in trying to function in the new environment.

Applicability of behavior and clarity of frame of reference remain at a high level because the person has not begun to question their relevancy and validity for the new environment. Although the person does not behave nor think as the people in the host culture the person is not aware of the difference or is not involved enough to matter.

Stage Two

Stage Two takes place when persons realize that their behavior and frame of reference are not adequate for the situation. They may experience a pervasive uneasiness, an inability to figure out what is expected.

In this second stage persons may take "Flight" and stay in their own cultural ghetto, an American colony planted in the new environment. They may "Fight" by complaining about their host culture, expressing frustration, anger and hostility. They may become "Dependent" on others to tell them just exactly what to do so they can be like a "native".

This is a low point in a person's sojourn or stay in the new environment. It is the longest stage but with cross-cultural training before and during the stay this stage can be shortened and eased. It is important to realize that most people in a new environment experience this second stage to some degree and that most are able to move beyond this stage with time.

Stage Three

In Stage Three the person has moved beyond the level of mere adequacy in applicability of behavior. They are aware of how to behave in a variety of situations and can use appropriate behavior. They are beginning to understand the values, attitudes and beliefs of the persons from the other culture which underlie actions in the new environment.

Stage Four

In Stage Four both psychological constructs of applicability of behavior and clarity of frame of reference are above the merely adequate

level. Persons are beginning to feel more "at home" in their new environment and to function more effectively in it.

They understand the perspective of the host culture and at the same time maintain their own perspective. Cultural relativism becomes more than an abstract concept; it is now the way persons respond to the new environment. They accept the new ways and their own ways as appropriate according to the situation.

3-3g Stages of cultural adjustment

****

You have most likely already experienced adjustment to a new environment and know how you responded under those circumstances. Your new environment may have been starting college and living away from home, beginning a new job, or moving into a new community.

In your journal refer to the four stages on cross-cultural adjustment by Grove and Torbiorn to describe your past experience in a new environment. What do you find as similar to a new cultural environment? What are you experiencing now in a new cultural environment?

What conclusions are you able to reach about your own self awareness and cross-cultural sensitivity? What do you know about yourself now? What have you discovered about developing cross-cultural sensitivity?

****

Can I avoid culture shock?

Avoiding Culture Shock

The answer to the question "Can I avoid culture shock?" is both a yes and a no. In many ways you can prepare for your cross-cultural experience beforehand and during your stay. On the otherhand circumstances beyond your control may indeed cause you to experience culture shock to some degree. Extreme culture shock as described by Grove & Torbiorn is the breakdown of the neural, endocrinal systems of the body.

In a familiar environment as much as 90% of your activity is routine and therefore you do not need to consciously make decisions about what to do. In a highly unfamiliar cross-cultural environment you will need to constantly make decisions based upon insufficient knowledge and experience and learn from those experiences. With time and under taxing, trying conditions you may suddenly experience culture shock, a result of the many decisions and lack of clarity you have been experiencing.

Good support, rest, relaxation, sensitivity, self awareness are all valuable in easing cultural adjustment. As you are adjusting learn to recognize your feelings of anxiety, uneasiness, depression, and ineffective behavior. This is a time for you to be less demanding of yourself. Later on you can begin to confront the differences between your values, beliefs, assumptions and behavior and those of another, but for the time being, permit yourself to regain your energies and your sense of self.

3-3h What I can do about culture shock

****

When you experience stress, anxiety, depression or a general overall feeling of uneasiness, find a way to reduce these.

Think of what you find supportive for you. Plan to rest and relax. Become more sensitized to yourself and your environment.

In your journal use a clustering to express all the items you find supportive for you. In a second clustering list the items which cause you anxiety and stress.

Plan supportive experiences for yourself.

Plan how to reduce less supportive experiences. Decide when you are ready to manage more stressful situations.

****

.Why do I feel so different now that I am home?

Reverse Culture Shock

Once you leave home you can never return. The reason is that home no longer can hold the same meaning as before. When we return to our familiar environment we are a different person than the one who left. Upon reentry we may experience similiar feelings of anxiety and depression in our own culture to those we experienced in our new environment. We bring new perspectives and a new awareness to our previous familiar situation. Our friends and families have not shared those experiences but have continued with their own lives. Since we are not visibly different and since their concerns have continued, they are most likely to treat us as if we had not left.

We return with new interests and needs from our new environment which we find ourselves missing. A good plan is for you to meet with others who have returned from abroad with whom to share your experiences. You can also seek out people and programs related to your cross-cultural experiences. You may decide to take a new direction to your life and include more intercultural experiences. You may write and stay in touch with your news friends or if you are near enough to the new cultural environment you may keep abreast by visiting from time to time depending upon your schedule.

3-3i How you can adjust to reentry into your culture

****

Once you return to your cultural environment, write in your journal your feelings. Decide the commitment you might be able to make at the present time to continuing with contacts.

****

3-4 Communication

Am I able to communicate effectively cross-culturally?

Cross-cultural Communication Competencies

Between knowledge and behavior we often find a large gap. Knowledge means facts, information, knowing. Behavior means action, doing. Because we know something does not necessarily mean that we can apply our knowledge even when we have the best of intentions to try. So we find with the listing of communication competencies for cross-cultural interaction. When we communicate we most likely will fall back on the behavior patterns well

established after years of our using them even after we have carefully studied and practiced other patterns. We are creatures of habit. We return to our usual ways.

Three important factors to our effective cross-cultural interaction are our Orientation to Knowledge, our Attitude, and our Interaction.

Our Orientation to Knowledge for cross-cultural communication forms a base from which we send and receive messages. Do we believe that different cultures have different ways and different beliefs which are appropriate in those circumstances? Do we view culture as relative without regarding our own as superior? Do we perceive a difference in values so we understand what is important to the person from the other culture? Do we adapt our behavior for the situation? Are we aware and accept the point of view of the other person? Can we in new situations feel nonthreatened and nondefensive, relaxed and ready to enjoy our social relationships?

Our Attitude Toward Others influences our communication. Are we able to feel empathy, understanding the other persons and identifying with their situations? Do we have a positive regard for the other persons? Do we respect them?

Our Cross-cultural Interaction needs to be nonevaluative, nonjudgmental. A helping relationship in social services recognizes the need to accept persons and establish a rapport in which persons can bring about change for themselves.

Although these three areas of Knowledge, Attitude, and Interaction may seem distant from the cross-cultural communication process you will discover that what we communicate depends far less on the verbal message being sent and far more on other factors such as these underlying attitudes and assumptions which we hold.

Functional and Dysfunctional Roles

Rubin (1979) provides us with an understanding of the difference between functional and dysfunctional roles when we interact. By knowing what is dysfunctional will not prevent us from acting in this way. By addressing the causes behind our dysfunctional behavior and building a base of self awareness and cross-cultural understanding will definitely help us to improve our intercultural communication.

3-4a Functional and dysfunctional roles in cross-cultural interaction

****

Think of a situation in which you interacted with others either from your own culture or from another culture in which you felt good about your interchange with each other. From the list below identify some of your behavior patterns.

Think of a situation in which you felt ill at ease. Use the listing below to identify behavior patterns you were using and why.

What enables you to assume functional rather than dysfunctional roles? What hinders you and how might you change the situation?

Functional Roles	Dysfunctional Roles
- Flexible	- Assess reasons
- Request information	- Resist outside advice

- Initiate ideas
- Seek clarification
- Regulate participation
- Cooperate, act in harmony
- Negotiate, mediate
- Return to issues completed
- Call attention to self
- Manipulate person/group
- Assert authority
- Stress self achievement

This is the process of interaction:
-Initiate -Discuss -Relate to needs and interests -Closure
Think of a situation in which you successfully interacted and describe it. Think of another situation in which you felt less successful; consider the reasons why.

****

What is a decision-making process I can consider using?

Decision-making styles

Condon (1973) identifies different decision-making styles for French, American, and Spanish.
.The French are COGNITIVE-ORIENTED valuing knowledge.
.The Americans are PSYCHOMOTOR-ORIENTED valuing action.
.The Spaniards are AFFECTIVE-ORIENTED valuing feelings.

When persons are using different decision-making styles they are most likely to feel that the other style is inappropriate. The French, who methodically plan change, would be considered as too cold blooded for the Spaniards . The Americans in perpetual motion might be considered as taking no time to think by the French and no time to feel by the Spaniards. The Spaniards with their spur of the moment decisions might be considered reckless and irresponsible.

As Americans we often want to get things done. Unless we are aware of the decision-making process in which the other persons are most likely to operate we may not get the cooperation we desire to undertake and carry out our projects.

3-4b Your decision-making style

****

Identify the style you used in making an important decision.
COGNITIVE-ORIENTED, PSYCHOMOTOR-ORIENTED, AFFECTIVE-ORIENTED
KNOWLEDGE ACTION FEELING

Were others involved in the decision? What style do you believe they most often operate in? How did their decision-making style affect what you decided?

Role play the same situation using the other two styles. If possible plan this with another person and experience the process whether it is arranging an important decision or something as simple as where you decide to go for entertainment.

****

What is a process I can use for problem-solving?

Problem Solving

Solving a problem means trying new approaches. For problems which have been encountered in the past a convergent problem solving approach assists us to work logically and systematically with solutions to determine the one we wish to try. For problems with no known solutions for us a divergent problem solving approach enables us to be more creative by considering many ideas and solutions from the most far out to the most mundance. We need to use the divergent approach when we need a real break through to a problem. Sometimes called brainstorming we throw out all ideas without judgment. Later we can refine and decide which to use.

The convergent approach is a process for effective transfer of solutions to similar problems. The divergent approach is a means to discover. We move from the problem to the solutions. We survey them and prioritize. Then we decide upon a plan of action and later assesss the effectiveness of the plan. More than one way is probably possible. Various solutions may have different advantages and disadvantages which we need to weigh.

3-4c Convergent and Divergent Problem Solving

****

Think of various problems you have encountered and how you reached a decision.

Think of a problem facing you now or in the near future and apply both convergent and divergent problem solving to the problem. In your journal describe the problem. List convergent solutions, tried and true methods you know about to solve the problem. Now list divergent solutions, anything you can dream up regarding how you might address the problem.

In solving problems define problem, survey, prioritize, plan, and assess.

****

Cultural Change

Two opposing forces work against each other, cultural driving forces for change and cultural restraining forces for maintain the status quo. These two produce a level of cultural balence according to Lewin (1973). Change in a culture comes about when the cultural driving forces are stronger than the restraining forces. Various groups in a society may resist change while others support change. The younger generations are usually the ones in the forefront to produce change.

When we are in another culture we need to be aware of the different forces working for or against change in the society. What forces we decide to align ourselves with will decide what direction we will take within the society.

Kolb (1984) presents five factors to help us understand how people in another culture resolve their problems. We may be able aware of some of these factors affecting the situation.

1 How are decisions reached? What? Who? When? Where? Why?
2 What conflicts arise?
3 What negotiations take place?
4 What motivations influence the situation?
5 What determines the success of the decisions? Project? People relations? Community response?

3-4d Problem solving in another culture

****

Consider a problem you are familiar with in another culture using the five factors by Kolb described above.

****

What process can I use in negotiating and mediating a situation cross-culturally?

Cross-cultural Negotiations and Mediation

When conflict occurs we need to find some means to negotiate or mediate. Or we need to learn how to live with the conflict and manage the resulting tensions and stresses. When the persons work directly together for resolutions to differences they are negotiating. When they reach an impasse or if they believe that an outside party can assist them in the process they may decide to call upon someone to mediate between them. A mediator would assist with the negotiation process and depending upon the person's authority and power encourage or force a resolution.

Here are five factors involved in negotiating.

1. Planning
   What time, activity, type of activity whether sequential or gestalt.
2. Organizing
   What division of tasks, how, when, where, whom.
3. Motivating
   What influences behavior? What inhibits behavior?
4. Innovating
   What enables change to occur? Fear? Reward?
5. Delegating
   To whom? What? How?

3-4e Cross-cultural negotiations

****

Consider negotiations going on between persons from different countries according to the process described above. Planning, organizing, motivating, innovating, delegating.

****

Summary

This chapter on Experiencing has moved you along in your cross-cultural and linguistic skills. You have looked at various factors and have begun to apply these in your experiences directly or indirectly. You have learned how to apply principles and assess what is happening.

The last chapter is a summing up through assessment. Although Assessing is separated for purpose of ease in identification you will have discovered that you are constantly involved in assessing while you plan, proceed and experience. We discover the dynamics and the intricacies of knowledge and our experiences.

When we attempt to separate a whole into parts or when we attempt to divide by stages we often come up with a completely different entity than

the one we began to understand. The whole is not equal to but much larger than the parts. You may ask how you can understand the whole without an understanding of the parts. Think of the story about the blind persons trying to describe an elephant and each was describing a separate part such as the trunk, the back, the legs, the ears. You will develop a tolerance for ambiguity by realizing that at different points in your awareness you may indeed be viewing only parts. Your relation to other perspectives will always be clouded by your own perspective. As you attempt to understand and break down component parts you realize that often all the parts flow together and are not separable.

CHAPTER 4 ASSESSING

Assessing your progress is a continuous process. Much like a spiral you plan, proceed, experience and assess and then begin again building upon your previous learning as a guide. Your successes stimulate you to try new experiences. They provide you with positive reinforcement. You can also create a climate of positive suggestion. By believing in yourself and feeling good about your achievements you create a climate for learning.

As you continue you may become tired and find your energies lagging. Take stock of what is happening and how you can revitalize your learning. Plan to rest and relax; let go. Build up a comfortable feeling with where you are and who you are before proceeding again. You are the key to your cross-cultural communication experiential learning process. Know yourself and be honest with yourself as you proceed.

Remember that once you take a direction you may decide on a redirection. Do not lock yourself in but do give yourself enough time to experience and adjust. As you proceed reassess and redirect. Rather than evaluating, which connotes a value judgment of good or bad, think of assessing, which considers what is happening in the process and what you may wish to change and why. This chapter is a final phase in the spiraling process in which you have planned, proceeded, experienced and assessed. By now you are well aware of your personal growth and development.

This chapter on Assessing is part of the process you have used continuously. But now we focus primarily on the level of development achieved. The purpose of setting aside a unit only for assessment is much like the marking of many important events in our lives. We focus on the special happening and achievements before we move on.

Here are questions to consider in assessing your progress:

4-1 Attitudes

How have my attitudes changed toward myself, other cultures and other languages?

How aware am I of myself in relation to my own culture, other cultures, and my communication styles?

4-2 Behavior

What behavioral changes have I noted in how I relate to people from other cultures?

How have I moved from an ethnocentric to an ethnorelative point-of-view?

4-3 Cross-cultural skills

What cross-cultural skills have I achieved in understanding and communicating?

How well can I use cross-cultural hypotheses checking?

4-4 Language competency

How well do I use language development stages?

How can I assess my proficiency level in Spanish?

How can I rate my oral proficiency?

4-5 Experiential Learning Skills
What experiential learning skills do I now have?
How well can I use the spiraling process for learning experiences?

4-1 Attitudes

Attitudinal Change

When we experience growth we should expect to measure it. Yet much of cross-cultural and linguistic growth occurs at an impercetible level. How do we measure an attitudinal change when often we are not aware of our attitudes to begin with nor are we aware of the change taking place because of our experiences in a new environment?

Your journal is the key on your attitudinal change. By reading back to your first experiences, reactions and feelings, you can discover more about yourself now that you have arrived at a different point in your cross-cultural development.

4-1a How have my attitudes changed toward myself, other cultures and other languages?

****

Select experiences from your journal which show changes in your attitude toward self, other cultures and other languages, specifically of Hispanic cultures and Spanish.

****

4-1b How aware am I of myself in relation to my own culture, other cultures, and my communication styles?

****

Select experiences from your journal which show your greater awareness and understanding of yourself in relation to your own culture, cross-cultural experiences, and your communication styles when interacting, listening and responding, and carrying out a task.

****

4-2 Behavior

Our behavior patterns have expanded as a result of intercultural, interpersonal interaction. Your level of tolerance and acceptance of other life styles and cultures has expanded as a result of cross-cultural and linguistic experiences.

4-2a What behavioral changes have I noted in how I relate to people from other cultures?

****

Give concrete examples from your experience recorded in your journal of behavior patterns with which you are now familiar and with which you feel comfortable in your new cultural environment. Focus specifically on your interaction with Hispanic people.

****

4-2b How have I moved from an ethnocentric to an ethnorelative point-of-view?

****
You have experienced self development, cross-cultural development and linguistic development. Your actions now reflect your experiences. Think of both behavior and attitudes which have developed toward a more universal dimension. Write about actions and interactions which now reflect your present perspective in relation to other cultures.
****

4-3 Cross-cultural skills

When we experience another culture we grow in cross-cultural skills. We develop our own resources to relate to another culture. Although training programs and resources can make us more aware of other cultures, our personal experiences determine how we develop our cross-cultural skills.

4-3a What cross-cultural skills have I achieved in understanding and communicating?

****
Reflect back on your experiences entering another cultural environment. What personal skills and characteristics did you bring to your experience which enabled you to adapt more readily? What types of understandings did you gain before and during your cross-cultural experience which helped you achieve greater understanding and ability to function successfully in your new environment? What cultural adjustments did you experience?
****

4-3b How well can I use cross-cultural hypotheses checking?

****
What is the process you use to formulate and check a cross-cultural hypothesis? What are some of the cross-cultural hypothesis you have made and what are the situations you find to which they apply?
****

4-4 Language competency

As we build our abilities to function in another language for specific purposes we need to also plan how we can maintain them through constant practice. Even though we may not be able to maintain our language level, we will discover that when the occasion occurs in which we need to renew our language skills that they come back much more rapidly than when we first learned them. One of the important language skills is to understand the process to develop our language abilities. We need to rate what level we have achieved so in the future we can plan new experiences for further development and experiences to maintain our abilities.

4-4a How well do I use language development stages?

****
Reflect on language experiences you have planned for yourself. What were the stages you used? What were successful language learning techniques you used? How would you plan future successful language learning experiences?
****

4-4b How can I assess my proficiency level in Spanish?

Proficiency Levels In Spanish

Based upon the United States Foreign Service Institute Oral Proficiency Ratings used in Interviews since the 1960s, the American Council on the Teaching of Foreign Languages developed proficiency guidelines for language levels. The following serves as a guide for you to check your present proficiency level in Spanish and to plan your progress for the next level.

LEVEL 0 Novice Level - Approximately 100 hours of instruction
.You are able to use greetings and common courtesies.
.You can use set dialogues for basic routine situations such as asking for a meal, getting a taxi.
.You can ask questions and seek information.
.You can talk about yourself and your family.
.You can talk about common objects, furniture, rooms of a house, clothing, colors, foods, body parts.
You can use numbers in time, dates, buying items, year.

LEVEL 1 Intermediate Level - Approximately 500 hours of instruction
.You can talk about your daily routine, future plans and past experiences.
.You can handle all situations of daily life and travel.
.You can ask questions and seek information.

LEVEL 2 Advanced Level - Approximately 1500 hours of instruction
.You can talk about current events.
.You can handle all social demands and a minimal professional level.
.You can narrate and describe past events.
.You can handle situations with complications involved.
.You can use more complex discourse levels.

LEVEL 3 Superior Level - Requires living experience in the culture
.You can support opinions.
.You can control all grammatical structures.
.You can use low-frequency structures.
.You can use broad vocabulary and detailed descriptions.
.You can hypothesize.
.You can handle unfamiliar situations and topics.

LEVEL 4 Near Native Level - Requires extended living in culture
.You are able to tailor speech to the audience.
.You are almost not distinguishable from a native educated speaker.
.You are able to negotiate.

LEVEL 5 Compares in all aspects to an EDUCATED NATIVE SPEAKER
.You are not distinguishable from an educated, native speaker.
.You use high-level colloquial expressions.
.You converse freely and idiomatically in own special field.
.You use pertinent cultural references.
.You use precise, specialized vocabulary.

(Adapted from Interagency Language Roundtable proficiency descriptions.)

Topics Appropriate at Novice and Intermediate Levels
At Novice Level topics include:
classroom, colors, weekdays, numbers, clothing, body parts, time, date, months, weather, family, clothing, food, shopping, ordering meals, daily routine activities, classes, friends, entertainment, lodging, transportation.
At Intermediate Level topics include:
.to understand and make yourself understood by native speakers of Spanish on familiar topics such as family, daily activities involving present, past and future events,
. to ask and answer questions,
. to participate in short converations,
.to get into, through and out of situations to meet all your basic needs in order to survive in a Spanish-speaking environment, and
.to carry out all common courtesies.

4-4b Your Proficiency Level In Spanish

****
Based upon the description of proficiency levels describe your present level. Include topics and situations with which you feel comfortable.
****

4-4c How can I rate my oral proficiency?

Spanish Oral Proficiency Rating Scale

This scale assists you in evaluating your abilities to communicate with a native speaker of Spanish on specific topics and situations. Rate yourself according to the topics and situations with which you are able to communicate in Spanish.

ORAL PROFICIENCY RATING SCALE

1. FLUENCY
This does not refer to your speed of delivery but rather to your overall smoothness, continuity and naturalness. The opposite would be lack of fluency characterized by long pauses, groping for words, etc.

EXCELLENT - No unnatural pauses, almost effortless, smooth delivery.
VERY GOOD - Hardly any unnatural pauses, fairly smooth, fairly effortless delivery.
GOOD - Some unnatural pauses, occasionally halting, occasionally fragmentary delivery.
UNSATISFACTORY - Quite a few unnatural pauses, frequently halting, frequently fragmentary delivery.

2. COMPREHENSIBILITY
This refers to your ability to make yourself understood by a native speaker of Spanish and to convey meaning for the situation/topic to the native speaker.

EXCELLENT - You are able to make yourself understood most or all of the time.
VERY GOOD - You are able to use simple but complete sentences to make yourself understood.
GOOD - You are able to use phrases, word clusters, and to some degree depending upon your level short sentences to make yourself understood.
UNSATISFACTORY - You use isolated words, small bits and pieces in Spanish in an attempt to make yourself understood.

3. AMOUNT OF COMMUNICATION
This refers to the quantity of information relevant to the situation/topic which you are able to convey to the native speaker of Spanish.

EXCELLENT - You convey most or all of the information relevant.
VERY GOOD - You convey a fair amount of relevant information.,
GOOD - You convey some relevant information, the most basic.
UNSATISFACTORY - You convey very little relevant information.

4. QUALITY OF COMMUNICATION
This refers to the phonetic (pronunciation and intonation) and grammatical correctness of your speech.

EXCELLENT - Most to all utterances are correct.
VERY GOOD - Many correct utterances but some minor problems.
GOOD - Some utterances correct; others have minor to major errors.
UNSATISFACTORY - Few utterances are correct; major errors impede comprehension.

5. EXPANSION OF COMMUNICATION
This refers to your ability and willingness to expand your communication in Spanish in order to get your idea across and convey meaning to the native speaker.

Gestures, circumlocution (saying something in a round-about way which you know in Spanish), asking questions to clarify, restating what you thought the native speaker said are some of the ways you may expand on a situation or topic to continue communication.

EXCELLENT - You use all possible resources, verbal and nonverbal such as gestures to ensure that communication takes place with the native speaker on the situation/topic.
VERY GOOD - You make a real effort to communicate on the situation/topic and to carry on a conversation with the native speaker.
GOOD - You make some effort to communicate with the native speaker on the situation/topic, such as adding information not directly requested.
UNSATISFACTORY - You make little effort to communicate about the situation/topic. You respond to a minimal degree directly to what is

requested by the native speaker rather than attempt to accomplish the task of communicating on the topic/situation.

6. ORAL PROFICIENCY SCORE
This refers to an overall evaluation of your ability to understand and convey meaning to a native speaker on specific topics and situations. Although it does include the five areas already listed, it is not necessarily a summation. It is best described as a rating on how well you are able to function in communicating with a native speaker in specific situations and topics.

4-4c Spanish Oral Proficiency Rating Scale

****

Ask a native or near/native speaker to rate you based upon the criteria listed above.

1. Fluency
   excellent very good good unsatisfactory
2. Comprehensibility
   excellent very good good unsatisfactory
3. Amount of communication
   excellent very good good unsatisfactory
4. Quality of communication
   excellent very good good unsatisfactory
5. Expansion of communication
   excellent very good good unsatisfactory
6. Overall oral proficiency rating
   excellent very good good unsatisfactory

Rate yourself and compare your ratings. Describe your oral proficiency.

****

4-5 Experiential Learning Skills

Learning through personal experiences requires different skills than learning in a classroom environment in which an instructor sets goals, objectives, procedures, and evaluations. Only as we experience directly or indirectly can real learning take place. How well you are able to plan your personal learning experiences will determine how you progress.

4-5a What experiential learning skills do I now have?

****

Describe your previous experiences with the experiential learning process before. Describe your understanding of experiential learning now. What makes the difference in what you learn?

****

4-5b How well can I use the spiraling process for learning experiences?

****

The spiraling process involves Planning, Acting and Assessing. Relate an experience in which you used this process. How did this experience differ from a formal classroom experience? How involved were you? What changes did you make?

****

Conclusion

Just as a birthday and an anniversary marks a special event, this process of assessment marks special achievement in your self awareness and your cross-cultural and linguistic development. Much like special events continue to reoccur as your continue with your experiences plan special times to recognize your achievements. Your experiences on an intercultural and interpersonal level involve a dimension outside of yourself. Recognize also what has happened as a result of this interaction not only to you but to others. Our learning is multidimensional both within ourselves and among others.

Once you have experienced the thrill and excitement of other cultures through your travels and your friendships, you will continue to seek out experiences. We really do broaden our horizons through intercultural and interpersonal experiences. May your horizons continue to expand.

PART I CROSS-CULTURAL AND LINGUISTIC DEVELOPMENT

AFS orientation handbook (3rd ed.). (1983). New York: AFS International.

The AFS student study guide. (1979). New York: AFS International.

Altorfer, O. (1985). Mobilizing "reserve energy" at work: A composite of common learning elements. The Journal of the Society for Accelerative Learning and Teaching, 10, pp. 227-241.

Anthros: A community discovery project for young people aged 15 to 20. (1980). New York: AFS International.

Arena, J. (1983, July 11). What the world thinks of America. Newsweek. pp. 44-53.

Argyris, C. (1976). Increasing leadership effectiveness. New York: Wiley.

Batchelder, D. & Warner, E.G. (Eds.) (1977). Beyond experience: The experiential approach to cross-cultural education. Brattleboro, VT: Experiment Press.

Bennett, M. (1986). A developmental approach to training for intercultural sensitivity. International Journal of Intercultural Relations 10, 179-196.

Birdwhistell, R. (1970). Kinesics and context. Philadelphia: University of Pennsylvania.

Bochner, S. (1982). The social psychology of cross-cultural relations. In S. Bochner (Ed.), Cultures in contact: International series in experimental social psychology 1, pp. 5-44. New York: Pergamon.

Brewster, T. & Brewster, E. (1976). Language acquisition made practical: Field methods for language learning. Colorado Springs: Lingua.

Brislin, R. (1981). Cross-cultural encounters: Face-to-face interaction. Elmsford, New York: Pergamon.

Brislin, R. & Landis, D. (1983). Handbook of intercultural training: Issues in theory and design (Vol. II). Elmsford, NY: Pergamon.

Brislin, R., Cushner, K., Cherrie, C. & Yong, M. (1986). Intercultural interactions: A practical guide. Cross-cultural Research and Methodology Series, (Vol. 9). Beverly Hills, California: Sage.

Brown, I. C. (1963). Understanding other cultures. Englewood Cliffs, NJ: Prentice-Hall.

Brown-Azarowicz, M., Stannard, C. M. & Goldin, M. G. (1986). Yes! You can learn a foreign language. NJ: National Textbook.

Byers, P. & Byers, H. (1975). Dimensions of nonverbal communication. In C. B. Winston (Ed.), Dimensions of Language Experience (Vol. 1). NY: Agathon.

Casse, P. (1981). Training for the cross-cultural mind: A Handbook for cross-cultural trainers and consultants (2nd ed.). Washington, DC: The Society for Intercultural Education, Training and Research.

Cohen, R. (1987). Problems of intercultural communications in Egyptian-American diplomatic relations. International Journal of Intercultural Relations, 11, 29-47.

Condon, E. C. (1973). Introduction to culture and general problems of cultural interference in communication: Introduction to cross-cultural communication (1). New Brunswick, NJ: Rutgers University Press.

PART I CROSS-CULTURAL AND LINGUISTIC DEVELOPMENT

Condon, J. & Yousef, F. (1975). An introduction to intercultural communication. Indianapolis, IN: Bobbs Merrill.

Duley, J. (1974). Cross-cultural field study. Implementing field experience education. In New Directions for Higher Education (No. 6), 13-22.

Fantini, A. (1977). Focus on process: An examination of the learning and teaching of communicative competence. In D. Batchelder & E. G. Warner (Eds.), Beyond Experience (pp.\). Brattleboro, VT: The Experiment Press.

Fantini, A. (1984). Getting the whole picture: A Student's field guide to language acquisition and culture exploration. Intercultural Exchange Series. Brattleboro, VT: The Experiment in International Living.

Fantini, A. & Dant, W. P. (1977). Language and orientation at the experiment: A Process approach. In D. Batchhelder & E. G. Warner (Eds.), Beyond Experience (pp. 89-94). Brattleboro, VT: The Experiment Press.

Glenn, E. S. (1981). Man and mankind: Conflict and communications between cultures. NJ: Ablex.

Gorden, R. L. (1970). Cross-cultural encounter in a Latin American book. (ERIC Document Reproduction Service No. ED 040 120).

Gorden, R. L. (1970). Culture in the foreign language classroom. (ERIC Document Reproduction Service No. FL 000 947).

Grinder, J. & Bandler, R. (1979). Frogs into princes: Neuro-linguistic programming. UT: Real People Press.

Grove, C. L. (1976). Communications across cultures. Washington, DC: National Education Assn.

Grove, C. L. (1982). Leader's guide for the value orientations exercise. New York: AFS International.

Grove, C. L. & Torbiorn, I. (1985). A new conceptualization of intercultural adjustment and the goals of training. International Journal of Intercultural Relations, 9, 205-234.

Hall, E. T. (1976). Beyond culture. Garden City, NY: Anchor.

Hall, E. T. (1966). The hidden dimension. Garden City, NY: Anchor.

Hall, E. T. (1959). The silent language. Garden City, NY: Doubleday.

Hammer, M. R. (1987). Behavioral Dimensions of Intercultural Effectiveness: A Replication and Extension. International Journal of Intercultural Relations, 11, 65-88.

Hoopes, D. S. & Ventura, P. (Eds.). (1979). Intercultural sourcebook: Cross-cultural training methodologies. Washington, DC: Sietar.

Ingram, L. (1979). Self-assessment instruments in cross-cultural learning. In D. S. Hoopes & P. Ventura (Eds.), Intercultural sourcebook: Cross-cultural training methodologies. Washington, DC: Sietar.

Jourard, S. M. (1966). An exploratory study of body-accessibility. British Journal of Social & Clinical Psychology, 5, 221-231.

King, N. & Huff, K. (1985). Host family survival kit: A Guide for American host families. Yarmouth, ME: Intercultural Press.

Kluckhohn, F. (1960, May). Dominant & substitute profiles of cultural orientations. Social Forces, pp. 376-394.

PART I CROSS-CULTURAL AND LINGUISTIC DEVELOPMENT

Kluckhohn, F. R. (1961). Variations in value orientations. Evanston, IL: Row, Peterson.

Kohls, L. R. (1981). Developing intercultural awareness: A Learning module. Washington, DC: Sietar.

Kohls, L. R. (1979). Survival kit for overseas living for Americans planning to live and work abroad. Chicago: Intercultural Press.

Kolb, D. A. (1984). Experential learning. Englewood Cliffs, NJ: Prentice Hall.

Kolb, D. A. (1984). Learning styles. In A. W. Chickering (Ed.), The modern American college. San Francisco: Jossey Bros.

Kolb, D. & Fry, R. (1977). Towards an applied theory of experiential learning. In C. L. Cooper (Ed.), Theories of group processes. London: John Wiley.

Kraemer, A. J. (1979). Development of a cultural self-awareness approach to instruction in intercultural communication. In D. S. Hoopes (Ed.), Intercultural sourcebook: Cross-cultural training methodologies. Chicago: International Press.

Krashen, S. D. (1981). Second language acquisition and second language learning. N.Y.: Pergamon.

Landis, D. (Ed.). (1986, August). Theories and methods in cross-cultural orientation. International Journal of Intercultural Relations. 10. Special Edition.

Larson, D. N. & Smalley, W. A. (1974). Becoming Bilingual: A Guide to language learning. South Pasadena, CA: Practical Anthropology.

Leeper, R. & Madison, P. (1959). Toward understanding human personalities. New York: Appleton-Century Crofts.

Lewin, K. (1973). Force Field Analysis. In P. Casse (Ed.), Training for the cross-cultural mind: A handbook for cross-cultural trainers and consultants. Washington, D. C.: The Society for Intercultural Education, Training and Research.

Lewis, K. (1969). Quasi-stationary equilibria and the problem of permanent change. In W. G. Bennis & R. Chin (Eds.), The planning of change. New York: Holt, Rinehart, & Winston.

Lozanov, G. (1978). Suggestology and outlines of suggestopedy. New York: Gordon and Breach.

Maslow, Abraham. (1970). Motivation and personality. NY: Harper & Row.

McCaffery, J. (1986). Independent Effectiveness. International Journal of Interculltural Relations, 10, 159-178.

Murdock, G. P. (1971). Outline of cultural materials, 1, New Haven, CT: Human Relations Area Files.

Osgood, C. (1957). The measurement of meaning. Urbana: University of Illinois Press.

Padilla, A. M. (1980). Acculturation: Theory, models, & some new findings. American Association for the Advancement of Science, Symposium 39. Boulder, CO: Westocean Press.

Pedersen, A. B. & Pederson, P.B. (1985). The cultural grid: A personal cultural orientation. In Samovor, L., Intercultural communication: A reader. Belmont, CA: Wadsworth Pub. Co.

Pennington, D. L. (1985). Intercultural communication. In Samovor, L., (4th ed.), Intercultural communication: A reader. Belmont, CA: Wadsworth Pub. Co.

Pfister, G. & Poser, Y. (1987). The cultural inventory: A tool for increasing comprehension of foreign language materials. Foreign Language Annals, 20, 317-322.

Piet-Pelon, N. J. & Hornby, B. (1985). In another dimension: A guide for women who live overseas. Yarmouth, Maine: Intercultural Press.

Reynolds, B. K. (1987). A cultural analysis of the rhetoric of Francois Mitterand. International Journal of Intercultural Relations, 11, 279-294.

Rico. G. L. (1983). Writing the natural way: Using right brain techniques to release your expressive powers. Los Angeles: J. P. Tarcher.

Riorden, C. (1987). Intergroup contact in small cities. International Journal of Intercultural Relations, 11, 143-154.

Rodó, J. E. (1971). Ariel. Madrid: Espasa Calpe.

Rogers, C. R. (1969). Freedom to Learn. Columbus: Charles E. Merrill.

Rogers, C. R. (1961). On becoming a person. Boston: Houghton Mifflin.

Ruben, B. & Kealey, D. (1979). Behavioral assesment of communication competency and the prediction of cross-cultural adaptation. International Journal of Intercultural Relations, 3, 15-47.

Sacco, S. J. (1987). The intercultural communication course: A response to the cortex comissions call for increased citizen education in international affairs. Foreign Language Annals, 20(3), 239-243.

Samovar, L. A. (1985). Intercultural communication: A reader. Belmont, CA: Wadsworth Pub. Co.

Seelye, H. N. (1974). Teaching culture: Strategies for foreign language educators. Skokie, IL: National Textbook Co.

Seelye, H. N. (1970). Performance affectiveness for teaching cultural concepts. Foreign Language Annals, 3, 566-578.

Singer, M. R. (1987). Intercultural communication: A perceptual approach. Englewood Cliffs, NJ: Prentice-Hall.

Snyder, B. (1975). Encuentros culturales: Cross cultural mini-dramas. Skokie, IL: National Textbook Co.

Stewart, E. C. (1972). American cultural patterns: A cross-cultural perspective. Pittsburgh: Society for Intercultural Education, Training and Research.

Stohl, C. (1985). The A.M.I.G.O. project: A multicultural intergroup opportunity. International Journal of Intercultural Relations, 9, 151-175.

Szapocznik, J. (1980). Acculturation, inculturation, and adjustment among Cuban Americans. In Padilla (Ed.), Acculturation: Theory, models & some new findings. Boulder, CO: Westocean Press.

Terrell, T. D., Andrade, M., Egasse, J. & Munoz, E. M. (1986). Dos mundos: A communicative approach. Instructor's Ed. NY: Random House.

Torres-Murullo, C. (1980). Acculturation, sex role values and mental health among mainland Puerto Rico. In A. M. Padilla (Ed.), Acculturation: Theory, models & some new findings. Boulder, CO: Westview Press.

U.S. Department of Commerce. Bureau of the Census. (1985). Current population survey, 1985.

U.S. Department of Commerce. Bureau of the Census. (1987). The Hispanic population in the United States: March 1986 & 1987. (Series P-20, No. 416).

Valdes, J. M. (Ed.). (1986). Culture bound: Bridging the cultural gap in language teaching. New York: Press Syndicate.

Walsh, J. (1973). Intercultural education for the community of man. Honolulu: University of Hawaii Press.

Ward, R. L. & Madison, P. (1959). Toward understanding human personality. New York: Appleton-Century Crofts.

Weeks, W. H., Petersen, P.B. & Brislin, R. W. (Eds.) (1985). A manual of structured experiences for cross-cultural learning. Yarmouth, ME: Intercultural Press, Inc.

Zinker, J. (1977). Creative process in group therapy. New York: Vantage Books.

PART II HISPANICS IN THE UNITED STATES REFERENCES

Abelardo. (1975). El barrio. In L. F. Hernandez Aztlan: The Southwest and its people. : Hayden.

Acuna, R. Occupied America: The Chicano's struggle toward liberation.

Aguilar, I. and Wood, V. N. (). Aspects of death, grief and mourning in the treatment of Spanish-speaking mental patients. (ERIC Document Reproduction Service No. ED 101 887)

Allport, G. W. (1954). The nature of prejudice. Cambridge, MA: Addison-Wesley.

Althauser, R. (1975). The unequal elites. New York: Wiley.

Alurista. (1972). Nation child plumaroja, 1969-1972. San Diego: Centro Cultural de la Raza.

Alurista. (1968, Fall) "The poetry of Alurista." El Grito, 2(No. 1), 9-12.

Alvarez, S. E. (1972-73, Winter). The legal and legislative struggle of the farmworkers 1965-1972. El Grito, 6(No. 2), 4-145.

Anaya, R. A. (1972). Bless Me, Ultima. CA: Quinto Sol.

Anaya, R. A. (1979, January / February). Cuentos de los antepasados--spanning the generations. Agenda: A Journal of Hispanic Issues, 9(No. 1), 11-13.

Aranda, R. G. and Acosta, P. B. (1971). Migration, culture and health of Mexican Americans in an acculturation gradient. San Diego: University of California. (ERIC Document Reproduction Service No. ED 055 722)

Arias, M. B. (1986). The context of education for Hispanic students: An overview. American Journal of Education, 95(1), 26-57.

Arias, R. (1978, October). Sick to death of the health mess. Nuestro, 24-30.

Arciniega, T. A. (1971). The urban Mexican American: A sociocultural profile. University Park, NM: NM State University. (ERIC Document Reproduction Service No. ED 050 887).

Auerbach, J. S. (1976). Unequal justice: Lawyers and social change in modern America. New York: Oxford.

Baca-Zinn, M. (1975). Chicanos' power and control in the domestic sphere. De Colores, Journal of Emerging Raza Philosophies 2, No. 3.

Berry, E., & Ojeda, M. Hispanic women and health care: Bridging a cultural gap. In L. A. Samovar, (Ed.), Intercultural communication: A reader. Belmont, CA: Wadsworth.

Berle, B. B. (1958). Eighty Puerto Rican families in New York City: Health and disease. New York.

A better approach to mental health. (1978, October). Nuestro, p. 28.

Bowden, S. (1968). Nutritional beliefs and food practices of Mexican-American mothers. CA: Fresno State College. (ERIC Document Reproduction Service No. ED 050 837)

Braden, T. (1979, May 30). Immigration: How will it change U.S.? St. Paul Dispatch.

Brink, P. (Ed.). (1976). Transcultural nursing. New Jersey: Prentice Hall.

Cardozo, Y. (1978, January). Why nobody really feels at home in Miami. Nuestro.

Carter, T. (1970). Mexicans in school: A History of educational neglect. New York.

Children of the sun. (Interviews with Chicano-Hispanic health care professionals in the Pacific Northwest.). (1982, Spring). Seattle, WA: University of Washington.

Clark, M. (1959). Health in a Mexican-American culture: A community study (2nd ed.). Berkeley, CA: University of California.

Condon, J. C. (1985). Good Neighbors: Communicating with the Mexicans. Chicago, IL: Intercultural Press.

Condon, J. C. (1980)> Interact-- guidlines for Mexicans and North Americans. Chicago, IL: Intercultural Press.

Cordasco, F. (1973). The Puerto Rican 1493-1973: A Chronology and fact book. New Jersey: Rowman.

Cordasco, F. (1973). The Puerto Rican Experience: A Sociological sourcebook. New Jersey: Rowman.

Cooper, P. (1972). Growing up Puerto Rican. New York: Arbor.

Curtin, L. S. M. (1947). Healing herbs of the upper Rio Grande. Santa Fe.

De Anda, J. (1969, Fall). Mexican Culture and the Mexican-American. El Grito, 3(No. 1), 39-44.

Delgado, M. (1981). Hispanic cultural values: Implications for groups. Small Group Behavior, 12, 69-80.

Diaz Guerrero, R. (1975). Psychology of the Mexican: Culture and personality. In Editorial Trials, Estudios de psicologia del mexicano, 1967. Austin, TX: University of Texas Press.

Diaz-Plaja, F. (1966). El espanol y los siete pecados capitales. Madrid: Alianza.

Diez-Canedo, J. (1984). La migracion indocumentado de Mexico a los Estados Unidos: Un nuevo enfoque. (The undocumented migration from Mexico to the United States.) Mexico: Fondo de cultura económica.

Duran, L. I. and Bernard, H. R. (Eds.). (1973). Introduction to Chicano studies: A Reader. New York: Macmillan.

Elsasser, N. (1980). Las mujeres: Conversation from a Hispanic community. Old Westbury, NY: The Feminist Press.

Estrada, T. C. (1972). Letter to Society. In A. C. Shular, Chicano Literature. New York: Prentice Hall.

Fitzpatrick, J. P. (1971). Puerto Rican Americans: The Meaning of migration to the mainland. New Jersey: Prentice Hall.

Flores, P. (1976, October). Lecture at the College of St. Thomas with the Auxiliary Bishop of San Antonio.

Foreigners: They like to stay legally or illegally. (27 November, 1979). St. Paul Dispatch, p. W1, W5.

Forum. A letter to my mother. What is happening to the new Latino? (1978, February). Nuestro, pp. 59-60.

Frito Lay, Inc. (1968). Life. Magazine advertisement.

Galarza, E. (et. al.) (1969). Mexican Americans in the Southwest. Santa Barbara, CA: McNally and Loftin.

Gamboa, E. (1973, Summer). Chicanos in the Northwest: An historical perspective. El Grito, 6(4), pp. 57-70.

Gamio, M. (1931). The Mexican immigrant, his life story (R. Redfield, Trans.). Chicago: University of Chicago.

Gamn, L. H. & P. (1986). The Hispanics in the United States. Boulder: Westview Press.

Garcia, F. C. (1973). Political Socialization of Chicano Children: A comparative study with Anglos in California schools. New York: Praeger.

Garcia, R. (1978). Class consciousness and ideology--the Mexican community of San Antonio, Texas: 1930-1940. Aztlan, 9, 23-70.

Garcia, R. (Comp. and Ed.) (1977). The Chicanos in America: 1540-1974. A chronology and Fact Book. New York: Oceana.

Garver, S. and McGuire, P. (1981). Coming to North America from Mexico, Cuba and Puerto Rico. New York: Laurel-Leaf.

Gecas, V. (1973, December). Selfconceptions of migrant and settled Mexican Americans. Social Science Quarterly, 54(3), 579-95.

Glazer, N., and Moynihan, D. P. (1970). Beyond the melting pot. (2nd ed.). Cambridge, MA: MIT.

Gonzales, R. (1972). I am Joaquin / Yo soy Joaquin. New York: Bantam.

Gonzales, R. (1973). Between two cultures: The life of an American-Mexican as told to John Poggie, Jr. Tucson: University of Arizona.

Grebler, L., Moore, J. M., Guzman, R. C. (1970). The Mexican-American people: The nation's second largest minority. New York: Free Press.

Gutierrez, F. (1978, November / December). Making news--Media coverage of Chicanos. Agenda: Journal of Hispanic Issues, 8(6), 20-24.

Harvest of despair. (1978, November). Minneapolis Star, Special Section.

Harvest of Shame. (1960s). CBS Film.

Hepner, E. M. (1970). Self-concepts, values and needs of Mexican-American underachievers or (Must the Mexican-American child adapt a self-concept that fits the American school?). Paper presented at the American Psychological Association National Convention. Miami, FL. (ERIC Document Reproduction Service No. ED 048 954)

Herra, A. S. The Mexican American in two cultures. In Ed Ludwig and James Santibanez (Eds.). The Chicanos: Mexican American Voices, p. 249-254. MD: Penguin.

Hernandez, L. F. (1975). The Southwest and its peoples. Aztlan. Hayden.

Hinojosa-Smith, R. (1973). Estampas del Valle. CA: Quinto Sol.

The Hispanic presence: Challenge and commitment. National Conference of Catholic Bishops. Washington, D. C.: U. S. Catholic Conference.

Hispanics and grantmakers. (1981). A special report of foundation news. Council on Foundations, Inc Washington, D.C.

Hispanics: Challenges & Opportunities. (1984). NY: Ford Foundation.

I'm not afraid to come here. (1978, February). Nuestro, p. 55.

Keefe, S. (1980). Acculturation and the extended family among urban Mexican Americans. In Padilla, A. (Ed.) Acculturation: Theory, models, and some new findings. American Association for the Advancement of Science. Sumposium 39. Boulder, Colorado: Westview Press.

Kiev, A. (1968). Curanderismo: Mexican American Folk Psychiatry. New York: The Free Press.

Kluckhohn, F. and Strodtback, F. (1961). Variation in Value Orientation. Evanston, IL: Row, Peterson, & Co.

Letter to the editor. (1979, November). Minnesota Daily, p. 6.

Lewis, O. (1959). Five families: Mexican case studies in the culture of poverty. New York: Basic Books.

Linehan, E. J. (1973, July). Cuba's exiles bring new life to Miami. National Geographic, pp. 68-95.

McClintock, C. G. (1976). Development of social movements in Anglo-American and Mexican-American children. In N. N. Wagner Chicanos: Social and psychological perspectives. St. Louis: C. V. Mosby.

McLemore, S. D. (1963, March). Ethnic attitudes toward Hospitalization: An illustrative comparison of Anglos and Mexican Americans. The Southwestern Social Science Quarterly, 43, pp.341-346.

Macklin, J. (1979). Curanderism & espiritisms: Complementary approaches to traditional mental health services. In S. West & J. Macklin (Eds.), The Chicano experience. (pp. 207-226). Boulder, CO: Westview.

Madsen, W. (1964). Mexican Americans of south Texas. New York: Holt.

Madsen, W. (). Society and health in the lower Rio Grande. Austin, TX: Hogg Foundation for Mental Health, University of Texas.

Maldonado-Dennis, M. (1976). En las entranas: Un analisis sociohistórico de la emigracion puertorriquena. La Habana, Cuba: Casa de las Americas.

Marin, B. V. (et. al.). (1982). Utilization of traditional and non-traditional sources of health care among hispanics. Occasional Paper, 43. Spanish speaking Mental Health Research Center.

Marquardt, W. F. (1969). Lasting empathy through literature between the members of the mainstream culture and the disadvantaged learners of the minority cultures. Linguistic-Cultural Differences and American Education.

Martinez, D. R. (1979, January/February). Hispanics in 1979--A statistical appraisal. Agenda: A Journal of Hispanic Issues, 9(1), 21-24.

Martinez, T. M. (1969, Summer). Advertising and Racism: The case of the Mexican American. El Grito, 2(4), 3-14.

Matute-Bianchi, M. E. (1986). Ethnic identities and patterns of school success and failure among Mexican descent and Japonese-American students in a California hiigh school: An ethnographic analysis. American Journal of Education, 95(1), 233-255.

Medicine man fee coverage sought. (1977, March). St. Paul Dispatch, p.40.

Mercado, E. (1978, January). Everything you always wanted to know about Puerto Ricans * but didn't bother to ask. Nuestro, pp. 38-40.

Mexican American cultural differences: A brief survey to enhance teacher pupil understanding. (1969). Moses Lake, WA: Migrant Education Center. (ERIC Document Reproduction Service No. ED 041 665)

Miller, M. (1975). Variations in Mexican American family life: A review synthesis. College Station: Texas A & M University. (ERIC Document Reproduction Service No. ED 111 536)

Miller, M. V. (1978). Variations in Mexican American family life: A review synthesis of empirical synthesis. Aztlan, 9, pp.209-231.

Miller, W. (1976). Puerto Rican-American experience, pp.757-770. Cuban-American experience, pp. 773-780. Mexican-American

experience, pp. 911-953. A comprehensive bibliography for the study of American minorities (Vols. 1-2). New York: New York University Press.

Mills, C. W. (1967). The Puerto Rican journey: New York's newest migrants. New York: Russell.

Montiel, M. (1970, Summer). The social science myth of the Mexican American family. El Grito, 3(4), pp. 56-63.

Moore, J. (1966). Mexican Americans: Problems and prospects. Madison: University of Wisconsin.

Morales, A. (1968, Summer). Justice and the Mexican American. El Grito, 1(4), pp. 42-48.

Nall II, F. C. & Speilberg, J. (1967, December). Social and cultural factors in the responses of Mexican Americans to medical treatment. Journal of Health and Social Behavior, 8, 299-308.

Nelson-Cisneros, V. B. (1978). UCAPAWA organizing activities in Texas, 1935-1950. Aztlan, 9, 71-84.

Nieves-Falcon, L. (1975). El emigrante puertorriqueno. Rio Piedras, Puerto Rico: University of Puerto Rico.

Orfield, G. (1986, November). Hispanic education: Challenges, research, and policies. American Journal of Education, 95(1), 1-25.

Padilla, A. (Ed.) (1980). Acculturation: Theory, models, and some new findings. American Association for the Advancement of Science. Symposium 39. Boulder, Colorado: Westview.

Palomares, G. D. (1970). The effects of stereotyping on the self-concept of Mexican Americans. Albuquerque, NM: Southwestern Cooperative Educational Lab. (ERIC Document Reproduction Service No. ED 056 806)

Paz, O. (1961). The labyrinth of solitude: life and thought in Mexico. (L. Kemp, Trans.). New York: Grove.

Penalosa, F. (1967, July). The changing Mexican American in Southern California. Sociology and Social Research, 51, 405-417.

Penalosa, J. A. (1976). Vida, pasión, y muerte del mexicano.Mexico: Editorial Jus.

Ramirez, III, M. (1970). Effects of cultural marginality on education and personality. Albuquerque, NM: Southwestern Cooperative Educational Lab. (ERIC Document Reproduction Service No. ED 056 805)

Ramos, S. (1962). Profile of man and culture in Mexico. (P. G. Earle, Trans.). Austin, Texas: University of Texas.

Ramsey, G. V. and B. Hodge. (1959, May). Anglo-Latin problems as perceived by public service personnel. Social Forces, 38, 339-348.

Rand, C. (1958). The Puerto Ricans. New York: Oxford.

Rivera, T. (1977). ... Y no se lo trago la tierra. [... And the Earth did not part.]. Berkeley, CA: Editorial Justa.

Rivera-Martinez, C. (1985). Hispanics and the social service system. In P. San Juan Cafferty and W. C. McCready, Hispanics in the United States: A new social agenda. New Brunswick, NJ: Transaction Books.

Rodriguez, R. (1982). Hunger of memory.

Rogers, C. R. (1961). On becoming a person: A therapist's view of psychotherapy. Boston: Haughton Miffin.

Rogg, E. (1974). The assimilation of Cuban exiles: The roles of community and class. New York: Aberdeen Press.

Romano V., O. I. (1968, Fall). The anthropology and sociology of the Mexican American: The distortion of Mexican American history. El Grito, 2(1), 13-26.

Romano V., O. I. (1965). Charismatic medicine, folk healing and folk sainthood. American Anthropologist, 67, 1151-1173.

Romano V., O. I. (1969, Winter). The historical and intellectual presence of Mexican Americans. El Grito, 2(2), 32-46.

Romano V., O. I. (1967, Fall). Minorities, history and the cultural mystique. El Grito, 1(1), 5-11.

Romero, L. M. & L. G. Stelzer. (1985). Hispanics and the criminal justice system. In P. San Juan Cafferty and W. C. McCready, Hispanics in the United States: A new social agenda. New Brunswick, NJ: Transaction Books.

Rubel, R. E. (1960). Concepts of disease in Mexican-American culture. American Anthropologist, 62, 795-814.

Ruiz, R. E. (1968, July). The new Mexican-American: Another defector from the Gringo world. New Republic, No. 159, 11.

Samora, J. (1971). Los mojados: The wetback story. Indiana: University of Notre Dame.

Sanchez, A. J. (1971). The definers and the defined: A mental health issue. El Grito, No. 4. 4.

La santa cruz de Caravaca. (1969). Puebla, Mexico 9, D.F.: Modina Hermanos, S.A. de la Calle 55 No. 86 Col.

Saunders, L. (1954). Cultural differences and medical care: The case of the Spanish-speaking people of the Southwest. New York: Russell Sage Foundation.

San Juan Cafferty, P. & W. C. McCready. (1985). Hispanics in the United States: A new social agenda. New Brunswick, NJ: Transaction Books.

Schmidt, F. H. & K. Kofond. (1975, May). The economic condition of the Mexican American. (ERIC Document Reproduction No. ED 10-254).

Schular, A. (1972). Chicano literature: Text and context. New York: Prentice Hall.

Segade, G. V. (1978). Identity and power: An essay on the politics of culture and the culture of politics in Chicano thought. Aztlan, 9, 85-100.

Senior, C. (). The Puerto Ricans: Strangers then neighbors.

Shannon, L. (1975). Development of time perspective in three cultural groups: A cultural difference or an expectancy interpretation. Developmental Psychology, 11(1), pp. 114-115.

Sosa Riddell, Aguallo, Jr., A. & Aguallo, Jr., R. (1978). A case of Chicano politics: Parler, Ca. Aztlan, 9, pp. 1-22.

Southern California's Latin community. (1983, July-August). Los Angelos Times.

Stevens, E. P. (1973, September). Machismo and marianismo. Society, 10.

Teatro campesino. Los vendidos. In J. Weisman's Guerilla Theater.

Toffler, A. (1970). Future shock. New York: Random House.

Tostado, R. (1985). Political painting. In P. San Juan Cafferty & W. C. McCready. Hispanics in the United States: A new social agenda. New Brunswick, NJ: Transaction Books.

Trevino, J. (1987, September). Column Purpose: Window to Hispanic world. Austin American Statesman.

Ulibarri, H. (1966, April). Social and attitudinal characteristics of Spanish speaking migrant and ex-migrant workers in the Southwest. Sociology and Social Research, 50, pp. 361-370.

Urdaneta, M. L. (1979). Flesh pots, faith, or finances? In S. A. West & J. Macklin (Eds.). The Chicano experience. Boulder, CO: Frederick A. Pradzer.

U.S. Bureau of the Census. (1978). Persons of Spanish origin in the United States: March 1978. Current population reports, Series P-20, No. 328. Washington, DC: U.S. Government Printing Office.

U.S. Bureau of the Census. (1979). Population profile of the United States:1978> Current population reports, Series P-20, No. 328. Washington, DC: U.S. Government Printing Office.

Vaca, N. C. (1970, Spring). The Mexican American in the social sciences 1912-1970. El Grito, Vol. 3, No. 3, I, pp. 3-24. (1970, Fall), Vol. 4, No. 1, II, pp. 17-51.

Valdez, F. (1972, Summer). Aztec medicine. El Grito, 5(4), 69-73.

Valdez, J. (1976, October). Executive Director of Minnesota Migrant Council, speech at the College of St. Thomas.

Vamonos haciendo menos. . . By Consejo nacional de la publicidad, Mexico.

Wagner, N. W. (et. al.). (1976). Chicanos: Social and psychological perspectives. (2nd edition) St. Louis: The C. V. Mosby Co.

Weclew, R. V. (1975, Summer). The nature, prevalence and level of awareness of "curanderismo" and some of its implications for community mental health. Community Mental Health Journal, 11, 145-154.

Werner, D. (1975). Donde no hay doctor: Una guia para los campesinos que viven lejos de los centros medicos. Mexico: Editorial Pax-Mexico.

West, S. A. & Macklin, J. (Eds.). The Chicano experience. Boulder, CO: Frederick A. Pradzer.

What does "Roto" mean? (1978, February). Nuestro, pp. 55-56.

Wilkins, B. (1976, September 15). Herbal medicine no longer draws big frowns. St. Paul Dispatch, p. 51.

Williams, R. (1978). Speech seminar on counseling the minority student. St. Paul, MN.

Zanger, V. V. (1984). Exploracion intercultural: Una guia para el estudiante. MA: Newbury.

INDEX OF REFERENCES CITED

Altorfer, 238
American Journal of Education, 171
Anaya159, 177
Arena, 58, 230
Arias, 146
Auerbach, 143
Baca-Zinn, 163
Batchelder, 185, 187, 196
Ben Dak, 237
Bennett, 11
Birdwhistell, 80, 81
Bochner, 19, 20
Brewster, 5, 216
Brislin, 12, 42, 56, 57, 62, 64, 75, 207, 241
Byers, 7, 80
Casse, 6, 19, 20, 210, 211, 212, 213, 216, 241
Clark, 140, 175, 177
Cohen, 83
Condon, 78, 155, 248
Delgado, 98, 140
Diaz, 179
Diaz Guerrero, 152, 153, 158, 159
Diaz Plaja, 150
Diaz-Guerrero, 137
Dickinson, 216
Diéz-Canedo, 132, 135
Domitila, 164
"The Double Day", 164
Duly, 63
Elsasser, 142
Estrada, 141
Fantini, 19, 58, 237
Fishman, 147
Gamio, 134
Gann, 107, 132, 136, 142
Garver, 102, 105
Giachello, 174, 175, 176
Glazer, 105
Glenn, 23
González, 99
Grebler, 144
Grinder and Bandler, 18
Grove, 47, 206
Grove & Torbiorn, 9, 42, 67, 69, 71, 74, 245
Gudykunst & Hammer, 241
Haley, 142
Hall, 16, 22, 60, 61, 66, 75, 79, 81, 201, 205
Hall, 1976, 51
Hammer, 242
Heller, 149
Hoopes, 67, 203

Ingram, 17, 204
Jourard, 215
Kiev, 180
King, 71, 72
King and Huff, 9
Kluckhohn, 137, 138, 148, 149
Kluckhohn and Strodtbeck, 45,46, 50
Kohls, 6, 52
Kolb, 17, 196, 249
Kraemer, 50, 52, 60
Krashen, 30, 218
Leeper & Madison, 38
Lewin, 249
Lewis, 137, 138, 139
Lozanov, 38
Madsen, 140, 149
Mandelbaum, 28
Marin, 175
Maslow, 16, 154
Matute-Bianchi, 98, 171
McClintock, 148
McLemore, 175
Mejia, 179
Mercado, 98, 137, 139
Moore, 140
Nall and Spielberg, 176
National Conference of Catholic Bishops, 168
Newsweek, 230
Nieves-Falcon, 105
Nuestro, 164
Orfield, 170, 173
Ortega, 144
Ortega y Gasset, 139
Padilla, 148
Parker, 145
Paz, 150
Pedersen & Pederson, 239, 240
Pruitt, 241
Ramirez, 171
Ramos, 150
Rico, 48
Rivera, 132
Rodó, 151
Rodriguez, 145
Rogers, 79, 145
Romano, 144
Romero, 143
Rosenthal and Jacobson, 171
Ruben, 241
Rubin, 247
SALT, 40
Samora, 135
Samovar, 47

San Juan, 146
Sánchez, 164
Sapir-Whorf, 27
Saunders, 140, 149, 175
Seelye, 8
Shannon, 148
Stewart, 47, 50
Stohl, 185
Terrell, 37, 216, 218
Tirso de Molina, 162
Toffler, 176
Torres Murillo, 159
Tostado, 146
Trevino, 146
Triandis, 42
Ulibarri, 134
United States Catholic Bishops, 155
United States Census Report, 105
United States Census, 111
Urdaneta, 178
Vaca, 98, 137, 139
Vasconcelos, 137
Wagner, 149
Walsh, 19, 20
Weeks, Petersen & Brislin, 63
Werner, 180
Yamamoto, 179
Zinker, 85
Zorilla, 162